

THE ANCIENT
RITES, and MONUMENTS
OF THE
Monastical, & Cathedral
CHURCH OF
DURHAM.

Collected out of *Ancient Manuscripts*, about the time of the
Suppression. 1536. T. B. Cal. Reg.

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Tempora mutantur —

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3. *De pingenda, et impia picta Trinitate* pag. 81.
4. *Deane Horatius* *sub Whittingham* pag. 118. 119. 122. 129.
5. *Mendacia*. pag. 61. 62. 63. 120. 121.
6. *Scutella procipionum*. p. 136. 137. &c.
7. *St. Catharine Shrine* *described* *sub* *Hon. B.* pag. 139.





T O

My much Honour'd Friend,
JAMES MICKLETON,
Of the *Inner-Temple*, Esq;

S I R,

I T hath alwayes been a commendable design in those Author^s, who have spent their Labours in the survey of *Ancient places*, when they could no longer entertain us with an account of their *flourishing* condition, to give us the most satisfactory prospect they could of their *Ruines*. Such is the Relation given here of your *Ancient Monastical*, and *Cathedral Church of Durham*; of which, I question not, but much more might have been said, had any one made it his business to give a compleat Description thereof.

The Epistle Dedicatory.

As soon as this Piece, in *Manuscript*, came to my hands, I must confess it renew'd in me the memory of my obligations to a famous *Native* of that place, my early Friend, and Patron, *John Hall Esq;* to whom you were by a happy Alliance so nearly Related. Wonder not then, if, partly upon that inducement, and partly upon the score of your being an Inhabitant of the same City, as also that of your being a person particularly addicted to the study of Antiquities, I address the *Print* to your *Patronage*. Which I do with this further wish, that what I have occasionally communicated to the Publick, may prove an incentive to your self, or some others in your parts, to make what Additionals you think fit, concerning your *St. Cuthbert*, and the Cathedral of *Durham*, so famous through the World upon his account. I am,

S I R,

Your most affectionate
humble Servant,

London, Oct. 4.

1671.

J. DAVIES.



A

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(I)



THE ANCIENT
RITES, and *MONUMENTS*
OF THE
Monastical, and Cathedral
CHURCH OF
DURHAM.

The Nine Altars.

First, in the Front, or highest part
of the Church, were the *Nine*
Altars; Dedicated, and Erected
in honour of several Saints, and
from them taking their Names; as the In-
scriptions thereof shall declare. The Altars
being placed North and South, one from
A 3 another,

another, along the Front of the Church. In the midst of the Front of the Church, where these Nine Altars were placed, was the Altar of the Holy Fathers, *St. Cuthbert*, and *St. Bede*, having all the foresaid Altars equally divided on either hand; on the South hand four, and on the North hand four. On the South were these four Altars following.

1. The Altar of *St. Oswald*, and *St. Lawrence*.

2. The Altar of *St. Thomas of Canterbury*, and *St. Catharine*.

3. The Altar of *St. Baptist*, and *St. Margaret*.

4. The Altar of *St. Andrew*, and *Mary Magdalene*; being the outermost Altar towards the South.

On the South-Angle of the said Nine Altars, next the Cemetery, commonly called, the *Centry-garth*, and next the said Altar, there was an Almshouse set, wherein singing-Bread, and Wine, were usually placed; at which, the Sacristan of the Abbey caused his Servant, or Scholar, daily to give Attendance, from six of the Clock in the Morning, till high Mass was ended; from out thereof to deliver singing-Bread, and Wine, to those who

who assisted the Monks to Celebrate and say Mass.

Richard de Bury, Bishop of *Durham*, lieth buried before this Altar, under a fair Marble stone, whereon his own Image was most curiously, and artificially engraven in Brass, with the Pictures of the twelve Apostles; divided, and embroider'd on either side of him; and other fine Imagery-work about it, much adorning the Marble stone.

On the North side of *St. Cuthbert's Shrine*, and *St. Bede's Altar*, were these four following.

1. The Altar of *St. Martin*.
2. The Altar of *St. Peter*, and *St. Paul*.
3. The Altar of *St. Aidan*, and *St. Helene*.
4. The Altar of the Holy Arch-Angel, *St. Michael*, being the outermost towards the North. Betwixt the two last Altars lieth buried *Anthony Beek*, Bishop of *Durham*, and Patriarch of *Jerusalem*, in a fair Marble Tomb, underneath a large Marble stone; being the first Bishop that ever attempted to lye so near the sacred Shrine of *St. Cuthbert*; the Wall being broken at the end of the Abbey, to bring him in with his Coffin.

All the foresaid Nine Altars had their several Shrines, and covers of Wainscot overhead, in a very decent and comely form; having likewise betwixt every Altar a very fair, and large Partition of Wainscot, all varnished over with fine branches and flowers, and other Imagery-work, most finely, and artificially Pictur'd, and gilt; containing the several Lockers, or Ambries, for the safe keeping of the Vestments, and Ornaments belonging to every Altar; with three, or four little Ambries in the Wall, pertaining to some of the said Altars, for the same use and purpose.

In the East end of the said Church there is a goodly fair round Window, called *St. Catharine's Window*; the breadth of the Quire all of stone, and cunningly wrought, and glaz'd, having in it twenty four lights, very artificially made; and the Picture of *St. Catharine* is set in Glass on the right side underneath the said Window, in another glaz'd Window, as she was set upon the Wheel, to be tormented to death; which Wheel did burst in pieces, and caught the turners of it, and with the pikes thereof rent them all to pieces; *St. Catharine* being safe herself,

self, by the provision of Almighty God.

And in the said Window there was a frame of Iron, wherein stood nine very fair Cressets of earthen metal, fill'd with Tallow, which were lighted every Night when Day was gone, to give light to the Nine Altars, and St. *Cuthbert's* Feretory, in that part, and over all the Church besides; and they burned till break of Day next Morning.

In the South Alley-end of the said Nine Altars, there is a good glaz'd Window, called, St. *Cuthbert's* Window; which hath in it all the whole story and Miracles of that Holy man, St. *Cuthbert*, from his Birth and Infancy, unto his end; and the discourse of his whole Life, marvellously fair, and curiously set forth in Picture, in fine colour'd glass, according as he went in his Habit to his dying day; being a most godly and fine story to behold of that Holy man, St. *Cuthbert*. In the North Alley of the said Nine Altars, there is another goodly fair great glaz'd Window, called *Joseph's* Window; having in it all the whole story of *Joseph*, most artificially wrought in Pictures, in fine colour'd glass, as it is read, and set forth in
the

the Bible ; very goodly and godly to the beholders thereof.

In St. Cuthbert's Feretory.

Next to these Nine Altars was the goodly Monument of *St. Cuthbert*, adjoyning to the Quire and the high Altar on the West, and reaching towards the nine Altars on the East, and towards the North and South, containing the breadth of the Quire in quadrant form ; in the midst whereof his sacred Shrine was exalted, with most curious workmanship of fine and costly green Marble, all lined and gilt with gold, having four seats, or places convenient, underneath the Shrine, for the Pilgrims, or lame men setting on their knees, to lean and rest on in the time of their devout Offerings, and fervent prayers to God, and Holy *St. Cuthbert*, for his miraculous relief and succour ; which being never wanting, made the Shrine to be so richly invested, that it was esteemed one of the most sumptuous Monuments in all *England*, so great were the Offerings and Jewels bestow'd upon it ; and no less the miracles, that were done by it, even in these latter dayes

dayes; as is more patent in the History of the Church, at large.

At the West end of the Shrine of *St. Cuthbert* was a little Altar adjoyn'd to it for Mass to be said, only on the great and Holy Feast of *St. Cuthbert's* day in *Lent*. At which Solemnity the Prior, and the Convent did keep open Household in the *Frater-houfe*, and dined altogether on that day, and no day else in the year. And at this Feast, and certain other Festival dayes, in time of Divine Service, they were accustomed to draw up the cover of *St. Cuthbert's* Shrine, being of Wainscot, whereunto was fasten'd, unto every corner of the said cover, to a loop of Iron, a very strong cord, which cords were all fasten'd together at the end over the midst of the cover; and a strong Rope was fasten'd unto the loops, or binding of the said cord; which Rope did run up and down in a pulley under the Vault, above *St. Cuthbert's* Feretory, for the drawing up of the cover of *St. Cuthbert's* Shrine. And the said Rope was fasten'd to a loop of Iron to the North Pillar of the Feretory, having very fine sounding silver Bells fasten'd to the said Rope; which, at the drawing up of the cover, made such

such a goodly sound, that it stirr'd all the Peoples hearts within the Church to repair unto it, and to make their prayers unto God, and the Holy man, *St. Cuthbert*. And that the beholders might see the glory and ornaments thereof, the said cover had at every corner two hoops of Iron made fast to every corner of the Cover, which did run up and down on four round staves of Iron, when it was drawing, which were made fast in every corner of the Marble that *St. Cuthbert's Coffin* did lye upon; which said cover on the out-side was all over very finely, and artificially gilt; and also on either side of the said cover were painted four lively Images, curiously wrought, and miraculous to all the beholders thereof. And on the East end was painted the Picture of our Saviour sitting in the Rain-bow to give Judgment, very artificially, and lively to behold; and on the West end of the said cover, was the Picture of our Lady, and the Picture of Christ on her knee; and on the height of the said cover, from end to end, was a most fine branding of carved work cut throughout with Dragons, and Fowls, and Beasts, most artificially wrought, and set forth to the beholders

beholders thereof. And the in-side of the said cover was all varnished and colour'd with a most fine sanguine colour, that the Beholders might see all the glory, and all the ornaments thereof; and at every corner of the said cover there was a lock to lock it down, from opening and drawing the same up.

Also within the said Feretory, on both North and South side, there were Ambries of fine Wainscot, varnished and finely painted, and gilt over with fine little Images, very beautiful to behold, for the Reliques belonging to St. *Cuthbert* to lye in. And within the said Ambries did lye all the holy Reliques that were offered to that Holy man, St. *Cuthbert*; and when his Shrine was drawn, the said Ambries were opened, that every man that came thither at that time might see the holy Reliques therein. So that the costly Reliques and Jewels that were in the said Ambries, and all the other Reliques that hung about within the said Feretory, upon the Iron there, were accounted the most sumptuous, and richest Jewels in all this Land; with the bountifulness of the fine little Images which stood in the *French Pierre*,
within

within the Feretory. For great were the gifts, and godly Devotion of Kings, Queens, and other States, at that time towards God, and holy St. *Cuthbert*, in the Church.

Within this Feretory of St. *Cuthbert* were many fine little Pictures of several Saints, of Imagery work, all being of Alabaster, set in the *French Pierre*, in their several places, the Pictures being curiously wrought, engraven, and gilt; and the *Nevil's Cross*, and *Bull's Head* set upon the height, and on the other side of the two doors in the said *French pierre*, and also in divers other places of the *French pierre* besides; which Feretory, and *French pierre*, were made at the charges of *John*, Lord *Nevil*, as may appear at large, in the History of the Church.

At the East end of St. *Cuthbert's* Feretory were wrought upon the height of the Irons, towards the Nine Altars, very fine Candlesticks of Iron, like Sockets, which had lights set in them before day, that every Monk might have the more light to see to reade upon their books at the said Nine Altars, when they said Mass; and also to give light to all others that came thither to hear and see the Divine Service.

The

The King of *Scot's* Ancient, and his Banner, with the Lord *Nevil's* Banner, and divers other Noble-mens Ancients, were all brought to St. *Cuthbert's* Feretory, and there the said Lord *Nevill* did make his Petition to God, and that holy man, St. *Cuthbert*, and did offer Jewels and Banners to the Shrine of the Holy and Blessed man, St. *Cuthbert*, within the Feretory. And there the said Banners and Ancients stood, and hung till the suppression of the House. The Lord *Nevil's* Banner-staff was done about with Iron, from the midst upward, and did stand, and was bound to the Irons on the North-end of the Feretory; and the King of *Scot's* Banner was bound to the midst of the said Irons, and did hang on the midst of the Alley of the Nine Altars, and was fasten'd to a loop of Iron being in a Pillar under St. *Catharine's* Window, in the East end of the Church. And a little after the suppression of the House they were all taken down, spoiled, and defaced, that the memory thereof should be clean taken away, though a great honour to the Realm, and decent Ornament to the Church.

The Quire.

In the East end of the Quire joyning upon St. *Cuthbert's* Feretory, stood the high Altar, the goodliest in all the Church, being a very Rich thing, with many precious and costly Ornaments appertaining to it, as well for every principal day, as for every of our Lady's dayes. The said High Altar, and St. *Cuthbert's* Feretory, is all of the *French Pierre*, curiously wrought, both in-side, and out-side, with fair Images of **Alabaster**, and gilt, being called in the **Ancient History**, the *Lardose*; the said curious workmanship of the *French Pierre*, or *Lardose*, reaching in height almost to the middle Vault, and containing the breadth of the Quire in length. In the midst whereof, right over the said High Altar, were artificially plac'd, in very fine Alabaster, the Picture of our Lady standing in the midst, and the Picture of St. *Cuthbert* on one side, and the Picture of St. *Oswald* on the other, all richly gilt. And at either end of the said Altar was a wand of Iron fasten'd in the Wall, whereon did hang Curtains, or Hangings of white silk daily.

daily. The daily Ornaments that were hung both before the Altar, and above, were of red Velvet, with great flowers of gold in embroider'd work, with many goodly Pictures besides, very finely gilt : but the Ornaments for the principal Feast, which was the *Assumption* of our Lady, were all white Damask, all beset with Pearl, and precious Stones ; which made the Ornaments more glorious to behold.

Within the Quire, over the high Altar, hung a rich, and most sumptuous Canopy for the Blessed *Sacrament* to hang within it, which had two Irons fasten'd in the *French Pierre* very finely gilt, which held the Canopy over the midst of the said high Altar that the *Pix* did hang in, that it could not stir, nor move ; whereon did stand a Pelican, all of Silver, upon the height of the said Canopy, finely gilt, giving her blood to her young ones, in token of *Christ*, who gave his blood for the sins of the World ; and it was goodly to behold, for the Blessed *Sacrament* to hang in. And the *Pix*, wherein the Blessed *Sacrament* did hang, was of pure gold, curiously wrought of Gold-smith's work ; and the white cloath that hung over the *Pix* was of very fine Lawn,

all embroidered, and wrought about with gold and red silk, and four great knobs of gold, curiously wrought, with great tassels of gold and red silk hanging at them, and at the four corners of the white Lawn cloath. And the Crock that did hang within the cloath, on which the *Pix* hung, was of gold; and the cord that drew it up and down, was made of fine strong white silk. And when the Monks went to say, or sing high Mass, they put on their Vestments in the Revestry, both the Epistlers and the Gospellers; they were alwayes revested in the same place. And when the Office of the Mass was begun to be sung, the Epistlers came forth of the Revestry, and the other two Monks following him, all three arow at the South Quire door, and there did stand to the *Gloria Patri* of the Office of the Mass, begun to be sung. And then, with great Reverence and Devotion, they went all three up to the high Altar; and one of the Vergers that kept the Revestry did go before them with a tipt staff in his hand, as it was his Office so to do, bowing themselves most reverently to the Blessed *Sacrament* of the Altar; the one on the one side of him that said Mass, and the other on the other.

Also

Also the Gospeller did carry a marvellous fair Book, which had the Gospels and Epistles in it, and did lay it on the Altar; which Book had on the out-side of the covering the Picture of our Saviour Christ all of Silver, of Gold-smith's work, all parcel-gilt, very fine to behold; which Book did serve for the *Pax* in the Mass. The Epistler, when he had sung the Epistle, did lay the Book again upon the Altar; and afterward, when the Gospel was sung, the Gospeller laid it down upon the Altar likewise, untill the Mass was done. Mass being ended, they went all three into the Revelstry, from whence they came, and carried the Book with them; and one of the Vergers meeting them at the South Quire door, after the same sort, went before them into the Revelstry.

There pertained also to the high Altar two goodly Chalice, one of gold, the other of silver, double gilt, and all the foot of it set full of precious stones. That of gold was for principal dayes, and the other to serve every day. Likewise there were pertaining to the said high Altar two goodly great Basins of silver; one for principal dayes, double gilt, a great large one; and the other Basin

for every day, not so large, being parcel-gilt, and engraven all over; and two great Crewets of silver, containing quarts apiece, parcel-gilt, and graven all over; and other two lesser Crewets for every day, all of silver; one pair of silver Censers for every day, and two pair of silver Censers for every double Feast, double gilt; and two pair of silver Censers, parcel-gilt, and the Chains also, for every principal day, with two Ships of silver, parcel-gilt, for principal dayes, and other two of silver ungilt for every day, to carry Frankincense in; and two silver double-gilt Candlesticks for two Tapers very finely wrought, of three quarters height, to be taken asunder with wrefts; other two silver Candlesticks for every dayes Service, parcel-gilt, with goodly, and rich, and sumptuous Furniture, for every Festival day, of changeable suits. Divers of the Vestments were set all round about with Pearl, Stoles, and Fannels. There were also other very rich and costly Jewels and Ornaments pertaining to the said high Altar.

There were also two Crosses to be born on principal dayes for Procession; one all of gold, and the staff it stood in was of silver,
and

and of Gold-smith's work, very curiously, and very finely wrought, and double gilt. The other Cross was of silver, and double gilt, and the staff was of wood, after the same workmanship, and double gilt also. There was another Cross of Chrystal, that served for every day in the week. There was born before the Cross, every principal day, a Holy-water-font, all of silver, very finely engraven, and parcel-gilt; which one of the Novices did carry.

In the North-side of the Quire there is an Ambrie nigh to the high Altar, fasten'd in the Wall, for to lay any thing in pertaining to the high Altar.

There is likewise another Ambrie in the South side of the Quire, nigh the high Altar, enclosed in the Wall, to set the Chalice and Basons, and the Crewets in, that they did minister withal at the high Mass; with locks and keyes for the same Ambries.

At the North end of the high Altar there was a goodly fine Lantern, or Letteron, of Brasse, where they sung the Epistle and Gospel, with a great Pelican on the height of it, finely gilt, billing her blood out of her breast, to feed her young ones, and her wings spread

abroad, whereon did lye the Book, in which they sung the Epistle, and the Gospel. It was thought to be the goodliest Letteron of Brass in all this Countrey. It was all to be taken asunder with wrests, every joynt, one from the other.

Also there was lower down in the Quire another Lantern of Brass, not so curiously wrought, standing in the midst against the Stalls, a marvellous fair one, of Brass, with an Eagle on the height of it, and her wings spread abroad; whereon the Monks did lay their Books, when they sung their Legends at Mattins, or at other times of Service.

Before the high Altar, within the Quire above-mentioned, were three marvellous fair silver Basons, hanging in chains of silver; one of them did hang on the South side of the Quire, above the steps that go up to the high Altar; the second on the North side, opposite to the former; and the third in the midst betwixt them both, and just before the high Altar. These three silver Basons had latten Basons within them, having pricks for Serges, or great waxen Candles to stand on, the Latten Basons being to receive the drops of the three Candles, which did burn continually,

continually, day and night, in token that the House was alwayes watching to God.

There was also another silver Bason, which hung in silver Chains before the Sacrament of the foresaid high Altar, but nearer to the Altar than the others, hanging almost over the Priest's back ; which was only lighted in time of Mass, and, that ended , extinguished.

There was further a goodly Monument, belonging to the Church, called the *Paschal* ; which was wont to be set up in the Quire , and there to remain from the *Thursday*, called *Maunder-Thursday*, before *Easter*, till the *Wednesday* after *Ascension-day*. It stood upon a four-square thick plank of wood, against the first greece, or step, hard behind the three Basons of silver that hung before the high Altar. In the midst of the said greece is a nick, wherein one of the corners of the said plank was placed ; and at every corner of the said plank was an Iron Ring, whereunto the foot of the *Paschal* was adjoyned, representing the Pictures of the four flying Dragons ; as also the Pictures of the four Evangelists, above the top of the Dragons, underneath the nethermost Boss ; all supporting

the whole *Paschal*; and the four quarters have been four Chryſtal ſtones, & in the four ſmall Dragons fore-heads four Chryſtal ſtones; as by the holes do appear. And on every ſide of the four Dragons there is curious Antick-work; as Beaſts, and Men upon Horſes backs, with Bucklers, Bows, Shafts, and Knots, with broad leaves ſpread upon the knots, very finely wrought; all being of moſt fine, and curious Candleſtick-metal, or Latten-metal, glifſering as the gold it ſelf, having ſix Candleſticks for flowers, of Candleſtick-metal, coming from it, three on either ſide; whereon did ſtand, in every of the ſaid flowers, or Candleſticks, a Taper of wax. And on the height of the ſaid Candleſticks, or *Paschal* of Latten, was a fair large flower, being the principal flower, which was the ſeventh Candleſtick. The *Paschal*, in Latitude, did contain almoſt the breadth of the Quire; in Longitude, it did extend to the height of the lower Vault, whereon did ſtand a long piece of wood, reaching within a mans length to the upper Vault, or Roof of the Church; whercon did ſtand a great long ſquared Taper of wax, called the *Paschal*; having a fine conveyance through the Roof of the Church to light the
Taper

Taper withal. In conclusion, the *Paschal* was esteemed to be one of the rarest Monuments in all *England*.

The Passion.

Within the Abbey-Church of *Durham*, upon *Good-Friday*, there was marvellous solemn Service, in which service time, after the *Passion* was sung, two of the Ancient Monks took a goodly large Crucifix, all of Gold, of the Picture of our Saviour Christ, nayled upon the Cross, laying it upon a Velvet Cushion, having St. *Cuthbert's* Arms upon it, all embroider'd with gold, bringing it betwixt them upon the Cushion to the lowest greefes, or steps in the Quire, and there betwixt them did hold the said Picture of our Saviour, sitting on either side of it. And then one of the said Monks did rise, and went a pretty space from it, and setting himself upon his knees, with his shooes put off, very reverently, he crept upon his knees unto the said Cross, and most reverently did kiss it; and after him the other Monks did so likewise, and then they sate down on either side of the said Cross, holding it betwixt them. Afterward, the Prior came forth of
his

his Stall, and did sit him down upon his knees, with his shoes off in like sort, and did creep also unto the said Cross, and all the Monks after him, one after another, in the same manner, and order; in the mean time the whole Quire singing a Hymn.

The Service being ended, the said two Monks carried the Cross to the Sepulchre with great Reverence; (which Sepulchre was set up in the Morning on the North side of the Quire, nigh unto the high Altar, before the Service time,) and there did lay it within the said Sepulchre, with great Devotion, with another Picture of our Saviour Christ, in whose Breast they did inclose, with great reverence, the most holy, and *Blessed Sacrament* of the Altar, Censling, and praying unto it upon their knees a great space; and setting two Tapers lighted before it, which did burn till *Easter-day* in the Morning, at which time it was taken forth.

The Resurrection.

There was in the Abbey-Church of *Durham* very solemn Service upon *Easter-day*, betwixt three and four of the Clock in the morning,

ning, in honour of the *Resurrection*; where two of the Eldest Monks of the Quire came to the Sepulchre, set up upon *Good-Fryday*, after the *Passion*, all cover'd with red Velvet, and embroider'd with gold, and then did Cense it, either of the Monks with a pair of silver Censers, sitting on their knees before the Sepulchre. Then they both rising, came to the Sepulchre, out of which, with great reverence, they took a marvellous beautiful Image of our Saviour, representing the *Resurrection*, with a Cross in his hand, in the breast whereof was enclosed, in most bright Chrystal, the holy *Sacrament of the Altar*; through the which Chrystal the Blessed Host was conspicuous to the beholders. Then after the Elevation of the said Picture carried by the said two Monks upon a fair Velvet Cushion, all embroider'd, singing the Antheme of *Christus Resurgens*, they brought it to the high Altar, setting it on the midst thereof, the two Monks kneeling before the Altar, and Censing it all the time that the rest of the whole Quire were singing the foresaid Antheme of *Christus Resurgens*: Which Antheme being ended, the two Monks took up the Cushion and Picture
from

from the Altar, supporting it betwixt them, and proceeding in procession from the high Altar to the South Quire door, where there were four Ancient Gentlemen belonging to the Prior, appointed to attend their coming, holding up a most rich Canopy of purple Velvet, tassell'd round about with red silk, and a goodly gold fringe; and at every corner of the Canopy did stand one of these Ancient Gentlemen, to bear it over the said Images, with the holy Sacrament carried by the two Monks round about the Church, the whole Quire waiting upon it, with goodly Torches, and great store of other lights; all singing, rejoycing, and praying to God most devoutly, till they came to the high Altar again; upon which they placed the said Images, there to remain till *Ascension-day*.

Lodovic de bello Monte, Bishop of *Durham*, lieth buried before the high Altar in the Quire, under a most curious, and sumptuous Marble stone, which he prepar'd for himself, before he died, being adorned with most excellent workmanship of Brass, wherein he was most excellently, and lively Pictur'd, as he was accustomed to sing, or say Mass, with his Mitre on his head, and his crozier-staff

staff in his hand, with two Angels finely
 pictur'd; one on the one side of his head,
 and the other on the other side, with Cen-
 sers in their hands Censing him; and con-
 taining also most exquisite Pictures and Ima-
 ges of the twelve Apostles, divided, and bor-
 dered on either side of him; and next them
 are border'd, on either side of the twelve A-
 postles, in another border, the Pictures of
 his Ancestors, in their Coats of Arms, be-
 ing of the Blood-Royal of *France*; and his
 own Arms of *France*, being a white Lyon
 placed upon the breast of his Vestment, un-
 derneath the verses of his breast, with Flow-
 er-de-luces about the Lyon, the two Lyons
 pictur'd; one under the one foot of him, and a-
 nother under the other foot, supporting, and
 holding up his Crosier-staff, his feet adjoyn-
 ing, and standing upon the said Lyons; and
 other two Lyons under them, in the nether-
 most border of all, being most artificially
 wrought, and set forth, all in Brass, most
 curiously and beautifully, in the said Through
 of Marble, wherein was graven in Brass
 such Divine, and Cœlestial sayings of the
 Holy Scripture, which he had peculiarly se-
 lected for his spiritual consolation, at such
 time

time as it should please Almighty God to call him out of this Mortality; whereof some of them are legible to these dayes; as these that follow.

Epitaphium.

— *In Gallia natus
De bello Monte jacet hic Lodovicus humatus,
Nobilis ex fonte Regum Comitumq; creatus,
Prasul in hac Sede Cœli latet in ade.
Præteriens siste, memorans quantus fuit iste,
Cœlo quàm dignus, justus, pius, atq; benignus,
Dapsilis ac hilaris, inimicus semper amaris.*

Super Caput.

Credo quod Redemptor meus vivit, qui in novissimo die me resuscitabit ad vitam æternam; et in carne meâ videbo Deum Salvatorem meum.

In Pectore.

*Reposita est hac spes mea in sinu meo;
Domine miserere.*

Ad Dextram.

Confors sit Sanctis Lodovicus in arce Tonantis.

Ad Sinistram.

Spiritus ad Christum, qui sanguine liberat ipsum.

There were three pair of Organs belonging to the said Quire, for maintenance of Gods Service, and the better celebrating thereof. One of the fairest pair of the three stood over the Quire door, only opened, and play'd upon on principal Feasts, the pipes being all of most fine wood, and workmanship very fair, partly gilt upon the in-side, and the out-side of the leaves and covers up to the top, with branches, and flowers finely gilt, with the name of *Jesus* gilt with Gold. There were but two pair more of them in all *England* of the same making; one in *York*, and another in *Pauls*.

Also there was a Lantern of wood like unto a Pulpit, standing, and adjoyning to the Wood Organs over the Quire door, where they had wont to sing the nine Lessons in the
old

old time on principal dayes, standing with their faces towards the high Altar.

The second pair stood on the North side of the Quire, being never play'd upon, but when the four Doctors of the Church were read, *viz. Augustine, Ambrose, Gregory, and Jerome*, being a pair of fair large Organs, called the *Cryers*. The third pair were daily used at ordinary Service.

There did lye on the high Altar an excellent fine Book, very richly covered with gold and silver, containing the names of all the Benefactors towards *St. Cuthbert's Church*, from the first Original Foundation thereof; the very Letters of the Book being, for the most part, all gilt, as is apparent in the said Book till this day. The laying that Book on the high Altar, did shew how highly they esteemed their Founders and Benefactors; and the Quotidian remembrance they had of them, in the time of Mass, and divine Service. And this did argue, not only their gratitude, but also a most divine and charitable affection to the souls of their Benefactors, as well dead, as living; which Book is as yet extant, declaring the said use in the Inscription thereof.

There

There is also another famous Book as yet extant, containing the Reliques, Jewels, Ornaments, and Vestments that were given to the Church by all those Founders, for the further adorning of Gods service, whose names were on Record in the said Book that did lye upon the high Altar. And they were also Recorded in this Book of the aforesaid Reliques, and Jewels, to the everlasting praise and memory of the Givers, and Benefactors thereof.

The North Alley of the Quire.

At the East end of the North-Alley of the Quire, betwixt two Pillars, opposite one to the other, was the goodly fair Potch, which was called the *Anchoridge*; having in it a marvellous fair Rood, with the most exquisite Pictures of *Mary*, and *John*, with an Altar for a Monk to say daily Mass, being in ancient times inhabited by an Anchorite, whereunto the Priors were wont much to frequent, both for the excellency of the place, & to hear the high Mass, standing so conveniently unto the high Altar, and withal so near a Neighbour to the Sacred Shrine of St.

C

Cuthbert,

Cuthbert, whereunto the Priors were most devoutly addicted. The entrance to this Porch, or Anchoridge, was up a fair pair of stairs adjoyning to the North door of *St. Cuthbert's* Feretory, under which stairs the *Paschal* did lye; and in time of Lent, the Children of the Ambrie were enjoined to come thither daily, to dress, trim, and make it bright, against the *Paschal* Feast.

In this North-Alley of the Quire, betwixt two Pillars, on the South side, before *St. Blaise's* Altar, afterwards called *Skirlaw's* Altar, lyeth buried *Walter Skirlaw*, Bishop of *Durham*, under a fair Marble stone, very sumptuously beset with many brazen Images, having his own Image most artificially portray'd in Brass in the midst thereof; with this saying engraven upon his Breast: *Credo quod Redemptor meus vivit, et in die novissimo de terrâ surrecturus sum, et in carne meâ videb Deum Salvatorem meum.*

Right over the entrance of this North Alley, going to the Song-School, which was heretofore the *Segefetons* Exchequer, there was a Porch adjoyning to the Quire on the South, and *St. Benedict's* Altar on the North; the Porch having in it an Altar, and

the Rood Picture of our Saviour; which Altar and Rood were much frequented in Devotion by Dr. *Smallwell*, sometimes Monk of *Duresme*, the said Rood having mighty sumptuous Furniture for Festival dayes belonging to it.

The South Alley of the Quire.

At the East end of the South Alley of the Quire, adjoyning to the Pillar next St. *Cuthbert's* Feretory, next the Quire door on the South side, opposite to the aforesaid Porch, in the said North Alley, there was a most fair Rood, or Picture of our Saviour, called the black Rood of *Scotland*; with the Pictures of *Mary*, and *John*; being brought out of Holy Rood-House in *Scotland*, by King *David Bruce*, and was won at the Battle of *Durham*, with the Picture of our Lady on the one side of our Saviour, and the Picture of St. *John* on the other side. Which Rood, and Pictures, were all three very richly wrought in silver, the which were all smoaked black over, being large Pictures of a yard, or five quarters long, and on every one of their heads a Crown of pure beaten

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Gold,

Gold, of Goldsmith's work, with a device, or wrest to take them off, and to put them on. And on the back-side of the said Rood, & Picture, there was a piece of work that they were fasten'd unto, all adorn'd with fine Wainscot-work, and curious Painting (well besitting such costly Pictures) from the midst of the Pillar, up to the height of the Vault; which Wainscot was all red, varnished over very finely, and all set forth with Stars of Lead, every Star finely gilt over with gold. And also the said Rood and Pictures had every one of them an Iron stuck fast in the back-part of the said Images, that had a hole in the said Irons that went through the wainscot, to put in a pin of Iron to make them fast to the Wainscot.

Thomas Hatfeald, Bishop of *Durham*, lyeth buried over against the Revestry-door in the South Alley of the Quire, betwixt two Pillars, under the Bishop's seat, which he did make before he dyed; his Tomb being all of Alabaster, whereunto was adjoynd a little Altar, which he prepared for a Monk to say Mass for his Soul after his Death, the Altar ing environed with an Iron grate.

Within this South Alley of the Quire was the

the Revestry, where the Bishop, or his Suffragane had a peculiar Altar, where they did use to say Mass only at such time as they were to consecrate Priests, or to give any holy Orders.

*The Crofs-Alley of the Lantern
before the Quire Door, going
North, and South.*

In the former part of the Quire, on either side the West door, or chief entrance thereof, without the Quire door in the Lantern, were placed, in their several Rooms, one above another, the most excellent Pictures, all gilt, very beautifull to behold, of all the Kings, and Queens, as well of *Scotland*, as *England*; who were devout, and godly Founders, and Benefactors of this famous Church, and Sacred Monuments of *St. Cuthbert*, to invite, and provoke their Posterities to the like Religious endeavours, in their several Successions, and Kingdoms; whose names here after follow.

Edgarus, Rex Scotorum.
 Katharina, Regina Anglia.
 Davia Broys, Rex Scotorum.
 Richardus Secundus, Rex Anglia.
 Alexander, Rex Scotorum.
 Henricus Quartus, Rex Anglia.
 Richardus Primus, Rex Anglia.
 Alexander, Rex Scotorum.
 Matilda, Regina Anglia.
 David, Rex Scotorum.
 Edwardus Tertius, Rex Anglia.
 Henricus Secundus, Rex Anglia.
 Edwardus Primus, Rex Anglia.
 Henricus Quintus, Rex Anglia.
 Alexander, Rex Scotorum.
 Sibylla, Regina Scotorum.
 Gulielmus Rufus, Rex Anglia.
 Richardus Tertius, Rex Anglia.
 Gulielmus Conquestor, Rex Anglia.
 Haraldus, Rex Anglia.
 Johannes, Rex Anglia.
 Edwardus Secundus, Rex Anglia.
 Ethelstanus, Rex Anglia.
 Stephanus, Rex Anglia.
 Matilda, Regina Anglia.
 Knutus, Rex Anglia.

Malcolmus,

*Malcolmus, Rex Scotorum.**Duncanus, Rex Scotorum.**Henricus Tertius, Rex Anglia.**Elianora, Regina Anglia.**Henricus Primus, Rex Anglia.**Elianora, Regina Anglia.**Malcolmus, Rex Scotorum.**Gulielmus, Rex Scotorum.*

In the Lantern, called the New Work, were hanging three very fine Bells, which Bells were rung ever at Mid-night, at twelve of the Clock, for the Monks went evermore to Mattins at that hour of the Night. There were four men appointed to ring the said Bells at Mid-night, and at such other times of the day as the Monks went to serve God; two of the said men appertaining to the Revestry, who alwayes kept the Copes, with the Vestments, and five pair of silver Censers, with all such goodly Ornaments pertaining to the high Altar. Which two men did lye every night in a Chamber over the West end of the said Revestry. And the other two men did lye every Night within the said Church, in a Chamber in the North alley, over against the Sextons Exchequer.

These two men did alwayes sweep, and keep the Church cleanly; and did fill the Holy-water-stone every Sunday in the Morning with clean water, before it came to be hallowed, and did lock in the Church doors every Night.

Also there is standing in the South Pillar of the Quire-door of the Lantern, in a corner of the said Pillar, a four-square stone, which hath been finely wrought, in every square a fair large Image, whereon did stand a four-square stone about it, which had twelve Cressets wrought in that stone, which were fill'd with Tallow, and every night one of them was lighted, when the day was gone, and did burn to give light to the Monks at Mid-night, when they came to Mattins.

The North Alley of the Lantern.

John Washington, Prior of *Durham*, lies buried under a fair Marble stone, with his Verses engraven in Brasse upon it, before the Porch over the entrance of the North Alley, as you go to the Song-School, adjoyning to *St. Benedict's* Altar.

Robert Berrington, of *Walworth*, Prior of *Durham*,

Durham, first obtained the use of the Mitre with the Staff. He lyeth buried under a fair Marble stone, being Picur'd from the waste up in Brass, on the North-side of Prior *Washington*, in the North-plage, over against St. *Benedict's* Altar, being the first of the three Altars in the North-plage.

Next to St. *Benedict's* Altar, on the North, is St. *Gregory's* Altar, being the second Altar.

*An Ancient Memorial, Collected forth
of the best Antiquaries, concern-
ing the Battel of Durham,
in John Fosse's time.*

In the Night before the Battel of *Durham* strucken and begun the seventeenth day of *October*, Anno Dom. 1346. There did appear to *John Fosse*, then Prior of the Abbey at *Durham*, a Vision commanding him to take the Holy *Corporax*-cloath, which was within the *Corporax*, wherewith St. *Cuthbert* did cover the Chalice, when he used to say Mass, and to put the same holy Relique like unto a Banner-cloath upon a Spear point, and on

on the Morning after to go and repair to a place on the West part of the City of *Durham*, called the *Red-Hills*, and there to remain, and abide till the end of the said Battel. To which Vision the Prior obeying, and taking the same for a Revelation of Gods grace and mercy, by the Mediation of Holy St. *Cuthbert*, did accordingly early the next Morning, together with the Monks of the said Abbey, repair to the said place, called *Red-Hills*, there most devoutly humbling, and prostrating themselves in Prayer, for the Victory in the said Battel; a great number, and multitude of *Scots* running, and passing by them, with intention to have spoiled them, yet they had no power, or sufferance to commit any violence and force to such Holy Persons, so occupied in Prayers, being protected, and defended by the mighty providence of Almighty God, and by the Mediation of Holy St. *Cuthbert*, and the presence of the said Holy Relique. And after many conflicts, and warlike exploits there had, and done betwixt the *English* men and the King of *Scots* and his Company, the said Battel ended, and the Victory was obtained, to the great overthrow, and confusion of the
Scots,

Scots, their Enemies. And when the said Prior, and Monks, accompany'd with *Ralph*, Lord *Neuil*, and *John Neuil*, his Son, the Lord *Percy*, and many other Nobles of *England*, returned home, and went to the Abbey-Church, there joyning in hearty prayer, and thanksgiving to God, and holy *St. Cuthbert*, for the Conquest, and Victory achieved that day; a Holy Cross, which had been taken out of the Holy-Rood-House in *Scotland*, by King *David Bruce*, was won, and taken upon the said King of *Scots*, at the said Battell. Which Cross, by most Ancient, and credible Writers, is Recorded to have come to the said King most miraculously; and to have happened, and chanced into his hand; being Hunting the Wild Hart in a Forrest, nigh *Edinborough*, upon *Holy-Rood-day*, commonly called, *The Exaltation of the Holy Cross*; the said King separated, and parted from his Nobles, and Company, suddenly there appeared unto him, as it seemed, a most fair Hart, running towards him, in a full, and speedy Course; which so affrighted the King's Horse, that he violently coursed away; whom the Hart so fiercely, and swiftly follow'd, that he bare forcibly both

both the King, and his Horse to the ground. He being much dismay'd thereat, did cast back his hands betwixt the rynes of the said Hart, to stay himself; and then, and there, the said Cross most strangely, and most wondrously slipped into the King's Hands; at the view whereof the Hart immediately vanished away, and was never seen after, no man knowing certainly what metal, or wood the said Cross was made of. In the place where that Miracle was so wrought doth now spring a Fountain, called the *Roodwell*. And the next night after that the said Cross so bechanced unto him, the said King was charged, and warned in his sleep, by a Vision, to build an Abbey in the same place; which he most diligently observed, as a true Message from Almighty God; and so did send for Work-men into *France*, and *Flanders*; who at their coming were retained, and did erect, and build the said Abbey accordingly; which the King caused to be Furnished with Canons Regular, and Dedicated the same in honour of the Cross, and placed the said Cross most sumptuously, and richly in the said Abbey, there to remain as a most renowned Monument. And it so there remained,
till

till the said King, the night before he addressed him forward to the said Battel, was in a Dream admonished, that in any wise he should not attempt to spoil, or violate the Church Goods of *St. Cuthbert*, or any thing that appertained unto that Holy Saint; which for that he most contemptuously, and presumptuously did disdain, and contemn, violating, and destroying, so much as he could, the said Goods and Lands belonging to *St. Cuthbert*, he was not only punished by God Almighty by his own Captivity, being taken at the same Battel, in the Field, and therefore wounded, having first valiantly fought; but there were also taken with him four Earls, two Lords, the Arch-Bishop of *St. Andrews*, one other Bishop, one Knight, with many others; and in the same Battel were slain seven Earls of *Scotland*, besides many Lords, and *Scotch-men*, to the number of, one and other, fifteen thousand; as also by the loss of the said Cross, which was taken upon him, and many other most excellent Jewels, and Monuments, which were brought from *Scotland*; as his own Banner, and other Noble-mens Ancients, all which were offer'd up at the Shrine of *St. Cuthbert*,
for

for the beautifying, and adorning thereof, together with the Black Rood of *Scotland*, so termed, with *Mary*, and *John* made of silver; being, as it were, smoaked ail over; which was placed, and set up most exactly in the Pillar next *St. Cuthbert's Shrine*, in the South Alley of the said Abbey: And shortly after that, the said Prior caused a goodly, and sumptuous Banner to be made with pipes of silver, to be put on a staff, being five yards long, with a device to take off and on the said Pipes at pleasure, and to be kept in a Chest in the Feretory, when they were taken down; which Banner was shew'd, and carried in the said Abbey on Festival, and principal dayes. On the height of the over-most Pipes was a fair pretty Cross, of silver, and a wand of silver, having a fine wrought knob of silver at either end, that went underneath the Banner-cloath, whereunto the Banner-cloath was fastened, and tyed; which wand was of the thickness of a man's finger, and at either end of the said wand there was a fine silver Bell. The wand was fasten'd by the middle to the Banner-staff, hard under the Cross; the Banner-cloath was a yard broad, and five quarters deep; and the
nether

neither part of it was indented in five parts,
 and fring'd, and made fast all about with red
 silk, and gold. And also the said Banner-
 cloath was made of red Velvet, on both sides
 most sumptuously embroide'r'd, and wrought
 with flowers of green silk and gold; and in
 the midst of the said Banner-cloath was the
 said holy Relique, and *Corporax*-cloath in-
 closed, and placed therein; which *Corporax*-
 cloath was covered over with white Velvet,
 half a yard square every way, having a red
 Cross, of red Velvet, on both sides over the
 same holy Relique, most artificially, and
 cunningly compiled, and framed, being fine-
 ly fringed about the skirts and edges with
 fringe of red silk, and gold, and three little
 fine silver Bells fasten'd to the skirts of the
 said Banner-cloath, like unto sacring-Bells;
 and being so sumptuously finished, and ab-
 solutely perfected, was dedicated to holy St.
Cuthbert, to the intent, and purpose, that
 the same should be presented, and carried
 alwayes after to any Battel, as occasion should
 serve; and which was never carried, or
 shew'd at any Battel, but, by the especial
 grace of God Almighty, and the Mediation
 of holy St. *Cuthbert*, it brought home the
 Victory.

Victory. Which Banner-cloath, after the dissolution of the Abbey, fell into the possession of one *Dean Whittingham*; whose Wife, called *Catharine*, being a *French*-woman, as is most credibly reported by those who were eye-witnesses, did most injuriously burn, and consume the same in her fire; to the notable contempt, and disgrace of all Ancient, and godly Reliques.

Further on the West side of the City of *Durham*, there was a most notable, famous, and goodly large Cross, of Stone-work, erected, and set up, to the honour of God, and for the Victory had, shortly after the Battel of *Durham*, in the same place where the Battel was fought; called, and known by the name of *Nevell's Cross*, as having been set up at the cost and charges of the said Lord *Ralph Nevell*, being one of the most excellent, and chief persons in the said Battel, and Field. Which Cross had seven steps about every way square to the Sockets, that the stalk of the Cross did stand in; which Socket was made fast to a four-square broad stone, being the sole, or bottom-stone, of a large thickness, that the Socket did stand upon, which is a yard and an half square about every way,

way; which stone was one of the steps, and the eighth in number. Also the said Socket was made fast with Iron and Lead to the said sole-stone in every side of the said corner of the Socket-stone, which was three quarters deep, and a yard and a quarter square about every way, and the stalk of the Cross going upward, containing in length three yards and a half up to the Boss, being eight-square about, all of one piece of stone, from the Socket that it did stand on, to the Boss above, into the which Boss the said stalk was deeply soldered with Lead, and Solder. In the midst of the stalk, in every second square, was the *Nevell's* Cross, in a Scutcheon, being the Lord *Nevell's* Arms, very finely cut out, and wrought, in that said stalk of stone. Also the nether end of the stalk was solder'd deep in the hole of the said Socket that it did stand in with Lead, and Solder; and at every of the four corners of the said Socket below, was one of the Pictures of the four Evangelists, *Matthew, Mark, Luke, and John*, very finely set forth, and carved in stone, Mason-work. And on the height of the said stalk did stand a most large fine Boss, of stone, being eight-square, round about finely cut

our, and bordered, and marvellous curiously wrought; and in every square of the nether side of the Boss, in the Mason's work, was the *Nevell's Cross* in a Scutcheon, in one square, and the Bull's Head, having no Scutcheon, in another square; and so continued in every square after the same sort round about the Boss. And on the height of the said Boss, having a stalk of stone (being a Cross standing a little higher than the rest) which was solder'd deeply with Lead, and Solder, into the hole of the said Boss above, whereon was finely cut out, and Pictur'd on both sides of the stalk of the said Cross, the Picture of our Saviour Christ Crucified, with his Arms stretch'd abroad, his Hands nayl'd to the Cross, and his Feet nayl'd to the stalk of the same Cross below, almost a quarter of a yard from above the Boss, with the Picture of our Lady, the B. Virgin *Mary*, on the one side of him, and the Picture of St. *John*, the Evangelist, on the other side, most pitifully lamenting, and beholding his Torments, and cruel Death, standing both on the height of the said Boss. All which Pictures were very artificially, and cunningly wrought all together, and finely carved out

out of one whole entire stone; some part thereof through carved work, both on the East side, and the West side of the said Cross, with a Cover of stone likewise over the head, being all most finely, and curiously wrought together out of the said hollow stone; which Cover of stone was cover'd over very finely with Lead. And also in token, and remembrance of the said Battel of *Durham*, and to the perpetual memory, and honour of the said Lord *Nevell*, and his Posterity for ever, it was termed by the Title, and Name of *Nevell's Cross*, as is above-said; and so did stand, and remain most notorious to all Passengers, till of late, in the year of our Lord God, 1639. in the night time, the same was broken down, and defaced by some lewd, and contemptuous wicked persons, thereto encouraged (as it seemed) by some who loved Christ the worse for the Cross sake, as utterly, and spightfully despising all Ancient Ceremonies, and Monuments.

And further in the said place, called the *Red Hills*, lying on the North side of the said *Nevell's Cross*, a little distant from a piece of ground, called the *Flase*, above a

Close lying hard by the *North-Chilton* Pool, and on the North-side of the hedge, where the *Mayd-Bower* had wont to be, where the said Prior and Monks standing, and making their prayer to God with the Holy Relique of *St. Cuthbert*, during the time of the said Battel, and after the said Battel finished, and Victory atchieved, there was erected, and set up by the said Prior and Monks, a fair Cross of wood, in the same place, where they standing with the holy Relique, made their prayers, in token, and remembrance of the holy Relique of *St. Cuthbert*, which they carried to the Battel. Which being a fair Cross of wood, finely wrought, and very large, and of height two yards, which there long stood, and continued, by the remembrance of many now living, the said Prior and Monks ever after, in memory of the said holy Relique, after the said Victory atchieved, did in times of Recreation, as they went, and came to and fro *Beau Park*, to the Monastery, and Abbey of *Durham*, make their humble, and solemn prayers to God, and holy *St. Cuthbert*, at the foot of the said Cross, in perpetual praise, and memory for the said Victory, and recovery of
the

the said Battel; till it was now of late, within these thirty five years, suddenly defaced, and thrown down by some lewd, and ill disposed persons, who despised Antiquities, and Worthiness of Monuments, after the suppression of the Abbey. And the Collection of this Memorial Antiquity was in the year of our Lord God, 1593.

John Fosse was the first Prior that ever attempted to be buried within the Abbey-Church, out of the *Centry-Garth*. He was buried in the North-plage before the Altar of *St. Nicholas*, and *St. Giles*, being the last of the three Altars in the North-plage, towards the North; over whom was laid a curious, and sumptuous Marble stone, which he prepared in his Life time, with his own Image, and other Imagery work engraven in Brass upon it, with the Pictures of the twelve Apostles in Brass, divided, and bordered on either side of him, with three other Pictures in Brass.

The South-Alley of the Lantern.

* *Circa Annum
Domini, 1082. villa
de Hemming-
brough darā fait
Monachis Dunelm.*

* *John Hemmingbrough,* Prior of *Durham*, lieth buried in the South-plage on the right-hand, as you go to the Revelstry, under a fair Marble stone, with his Picture curiously engraven upon it, having the twelve Apostles pictur'd on either side of him; six South, six North, in Brass, with other Imagery work all about his Head, before the Altar of our Lady, alias *Houghells*, or *Hodgwells* Altar, being the first of the three Altars in the South-plage.

William Ebchester, Prior of *Durham*, lyeth buried in the South-Alley-plage, on the right hand, under a fair Marble stone, before the Lady of *Boltons* Altar, with his Verses, or Epitaph engraven upon the said stone, in Brass; which stone was taken up there, and removed, and lyeth now before the Quire door, the aforesaid Altar being the second of the three Altars in that plage. Over which Altar there was a marvellous lively, and beautiful Image of the Picture of our Lady,

fo

so called the Lady of *Bolton*; which Picture was made to open with gimmes from her Breast downward; and within the said Image was wrought, and pictur'd the Image of our Saviour, marvellous finely gilt, holding up his hands, and holding betwixt his hands a large fair Crucifix of Christ, all of gold; the which Crucifix was to be taken forth every *Good-Fryday*, and every man did creep unto it that was in the Church at that time, and afterwards it was hung up again within the said Image; and every principal day the said Image was opened, that every man might see pictur'd within her, The Father, the Son, and the Holy Ghost, most curiously, and finely gilt; and both the sides within her very finely varnished with green varnish, and flowers of gold, which was a goodly sight for all the beholders thereof. And upon the stone which she did stand on, underneath was drawn a fair Cross upon a Scutcheon, called the *Nevell's Cross*; signifying that the *Nevels* had born the charges of it.

Robert Ebchefer, Prior of *Durham*, lyeth buried under a fair Marble stone, with his Picture, and Verses, from the waste up in Brass, before the said Lady of *Bolton's* Altar.

Next to the Lady of *Bolton's* Altar, on the South, was St. *Fides's* Altar, and St. *Thomas*, the Apostle, being the third Altar in the South-plage.

There is a Library in the South-angle of the Lantern, which is now above the Clock, standing betwixt the Chapter-house, and the *Te-Deum*-Window, being well replenished with old written Doctors, and other Histories, and Ecclesiastical Writers.

In the North end of the Alley of the Lantern, there is a goodly, fair, large, and lightsome Glass-window, having in it twelve long, pleasant, and beautiful Lights, being made, and built of fine stone, which in the old time was gone to decay; and the Prior, at that time renewed, and re-built it, and called it the Window of the four Doctors of the Church; which hath six long fair lights of glass in the upper part of the said Window; and therein is Pictur'd our B. Lady, with the Picture of our Saviour Christ in her Arms, and the Picture of holy St. *Cuthbert* on the West side of her; both which Pictures standing in the midst of the said Window, in most fine colour'd glass; and on the East side of our Lady are two Doctors
of

of the Church pictur'd, and the other two Doctors pictur'd on the West side of St. *Cuthbert*; all being very large Pictures, and very curiously set forth in fine colour'd glass. And the Picture of Prior *Castell*, who bore the whole Charge in building the said Window, both of stone, and glass, as is aforesaid, is setting on his knees, (in fine blew glass, in his habit) and holding up his hands to our Lady, under the feet of the Blessed Virgin *Mary*; whose Image stands above his head; one saying, *Virgo Mater Dei, Misere-re mei*. And there are other six fair Lights in the aforesaid Window, under our Lady, St. *Cuthbert*, and the aforesaid Doctors, that is beneath them, being very finely glaz'd, with all the Instruments of Christ's death set in round glass, and wrought in fine colours in the said Window, being all but one glass Window.

Also in the South end of the Lantern, above the Clock, there is a fair glass Window, called the *Te-Deum*-Window, very fairly glaz'd, according as every Verse of *Te-Deum* is sung, or said, so is it pictur'd in the Window, very finely, and curiously wrought in fine colour'd glass, with all the
 nine

Orders of Angels; viz. Thrones, Dominations, Cherubims, &c. with the Picture of Christ as he was upon the Crofs Crucified, and the B. Virgin *Mary* with Christ in her Arms as he was born.

These Monuments following were placed from the Lantern in the midst of the Church in their several places, till you come to the West end of the Church adjoyning upon the Gallely.

In the Body of the Church, betwixt two of the highest Pillars supporting, and holding up the West side of the Lantern, over against the Quire door, there was an Altar, called *Jesus-Altar*; where *Jesus-Mass* was sung every Friday throughout the whole year. And on the back-side of that said Altar there was a fair high stone Wall, and at either end of the Wall there was a door, which was lock'd every night, called the two Rood-doors, for the Procession to go, and come in at; and betwixt those two doors was *Jesus-Altar* placed, as is aforesaid; and at either end of the Altar was closed up with five Wainscot, like unto a Porch adjoyning unto either Rood-door, very finely varnished with fine red varnish. And in the Wainscot

at the South end of the Altar, there were four fair Ambries for to lock the Chalice, and silver Crewets, with two others for their Suits of Vestments, and other Ornaments belonging to the said Altars, for the holydayes, and principal dayes. And at the North end of the Altar, in the Wainscot, there was a door to come into the said Porch, and a lock on it, to be lock'd day and night. Also there was standing on the Altar against the said Wall a most curious, and fine Table, with two leaves to open and shut again, all comprehending the Passion of our Lord *Jesus Christ*, most curiously, and richly set forth in most fine, and lively Colours, all like the burning gold, as he was to mented, and as he hung on the Cross; which was a most lamentable sight to behold. This Table was alwayes lock'd up, but only on principal dayes. Also the fore-part of the said Porch, from the utmost corner of the Porch to the other, there was a door with two broad leaves to open from side to side, all of fine-joyned, and through-carved work; the height of it was somewhat above a man's breast, and the upper part of the said door was stricken full of Iron prick^s, that no man should climb
over;

over; which door did hang all in gimmes, and clasps in the in-side to clasp them. And on the principal dayes, when any of the Monks said Mass at the Altar, then the Table was opened, which did stand on the Altar; and the doors with two leaves, which stood in the fore-part of the said Closet, or Porch, were set open also, that every man might come in and see the said Table, in manner and form as is aforesaid. There was also in the height of the said Wall, from Pillar to Pillar, the whole story, and Passion of our Lord, wrought in stone most curiously, and most finely gilt. And also above the said Story, and Passion, there was the whole story, and the Pictures of the twelve Apostles, very artificially set forth, and very finely gilt, containing from the one Pillar to the other, wrought very curiously, and artificially in the side-stone. And on the height, above all the foresaid story, from Pillar to Pillar, was set up a border, very artificially wrought in stone, with marvellous fine colours, very finely gilt, with branches, and flowers, insomuch, that the more a man look'd on it, the more desires he had, and the greater was his affection to behold it; the
work

work was so rarely, curiously, and finely wrought in the said stone, that it could not have been finelier wrought in any kind of Metal. And also above the height of all, upon the Wall, did stand the goodliest, and most famous Rood that was in all this Land, with the Picture of *Mary* on the one side of our Saviour, and the Picture of *John* on the other, with two splendent, and glistering Arch-Angels; one on the one side of *Mary*, and the other on the other side of *John*. So that what for the fairnes of the Wall, and stateliness of the Pictures, and the liveliness of the painting, it was thought to be one of the goodliest Monuments in the Church.

Also on the back-side of the said Rood, before the Quire door, there was a Loft; and in the South end of the said Loft the Clock did stand; and underneath the said Loft there was a long Form, which did reach from the one Rood door to the other, where men did sit to rest themselves, and say their prayers, and hear Divine Service.

Also every Friday at night, after the Evening-song was done in the Quire, there was an Antheme sung in the Body of the Church, before the Altar of *St. John*, called *Jesus-Antheme*,

Antheme, which was sung every Friday at night, throughout the whole year, by the Masters of the Quiristers, and Deacons of the said Church; and when it was done, the Quiristers did sing another Antheme by themselves, sitting on their knees all the time that their Antheme was singing, before the said *Jesus-Altar*; which was very devoutly sung every Friday night, by the knelling of one of the *Galilee Bells*.

Thomas Castell, Prior of *Durham*, lyeth buried under a fair Marble stone, in the Body of the Church, being pictur'd from the waste up in Brass, in the midst of the stone, with his Verses, or Epitaph upon it, before *Jesus-Altar*, where there was on the North-side, betwixt two Pillars, a Loft, for the Masters, and Quiristers to sing *Jesus-Mass* every Friday, containing a pair of Organs to play on, and a fair Desk to lay the Books on in time of Divine Service.

John Aukland, Prior, lyeth buried within the Abbey-Church of *Durham*.

John Burnby, Prior of *Durham*, lyeth buried under a fair Marble stone, pictur'd in Brass from the waste up, beneath the North door, in the midst of the Church, not much distant

distant from the Marble Cross, with his Verses, or Epitaph adjoyning there-to.

There is betwixt the Pillars, on the North-side, which the Holy water did stand in, and the Pillar which standeth over against it on the South-side, from the one of them to the other, a Row of blue Marble; and in the midst of the said Row there is a Cross of blue Marble, in token that all Women, who came to hear Divine Service, should not be suffered to come above the said Cross; and if it chanced that any Woman came above it, within the Body of the Church, then straitwayes she was taken, and punished for certain dayes; because there was never Woman came there where the holy man, *St. Cuthbert* was, for the Reverence they had to his sacred Body. Also if any Woman chanc'd to come within the Abbey-Gates, or within any Precincts of the House, if she had been seen but her length within any place of the said House, she was taken, and set fast, and punished, to give example to all others, for doing the like.

*The Causes wherefore Women may
not come to the Feretory of St.
Cuthbert, nor enter with-
in the Precinct annexed
to the Monastery.*

There are divers Books written of the Life and Miracles of that holy Confessor, *St. Cuthbert*; partly written by the *Irish*, partly by the *English*, and partly by *Scottish* men, being notable to comprehend the same in one work. For, as venerable *Bede* reported, in the Prologue of his Book which he wrote of the Life, and Miracles of *St. Cuthbert*, that there were many other things nothing inferiour to those which he wrote of the Life of that virtuous blessed Man, which were related unto him, and were commanded to be had in perpetual memory. Which works, though they were perfectly, and deliberately finished, it was thought inconvenient to insert, or add any new matter. Of which Books, there is one entituled, *Of the coming of St. Cuthbert into Scotland, taken forth of the Scottish History*; where, among other

other things is set down the solitary Conversation of the said Holy Man *St. Cuthbert*, as followeth.

Blessed *St. Cuthbert*, for a long time, led a most solitary Life, in the Borders of the *Picts*, at which place great concourse of people daily used to visit him, and from whom, by the providence and grace of God, never any returned without great comfort. This caused both young and old to resort unto him, taking great pleasure both to see him, and hear him speak. In the mean time, it chanced that the King's Daughter of that Province was got with Child by some young man in her Father's house. Her belly swelling, and the King perceiving it, diligently examined her who was the Author of that fact. Upon examination, she made this answer, "That solitary young man, who dwelleth hereby, is he who hath overcome me, and with whose beauty I am thus deceived. Whereupon the King, furiously enraged, presently repaired, with his deflowered Daughter, accompani'd by divers Knights, unto the solitary place, where he presently spake to the Servant of God in this manner. "What, art thou he, who,

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"under

“ under the colour of Religion, prophanest
 “ the Temple and Sanctuary of God? Art
 “ thou he, who, under the title and profession
 “ of a solitary Life, exercisest all filthiness
 “ of the World in Incest? Behold, here is
 “ my Daughter, whom thou by thy deceits
 “ hast corrupted, not fearing to make her
 “ dishonest. Therefore now at last openly
 “ confess this thy fault, and plainly declare
 “ here before this company, in what sort
 “ thou hast seduced her. The King’s Daugh-
 ter marking the fierce speeches of her Fa-
 ther, more impudently stepped forth, and
 boldly affirmed, that it was he who had done
 that wicked fact. At which thing the young
 man greatly amazed, perceiving that this
 forgery proceeded from the instigation of the
 Devil, thereupon, though brought into
 great perplexity, applied his whole Heart
 unto Almighty God, and said as followeth.
 “ My Lord, my God, who only knowest all
 “ things, and art the searcher of all secrets,
 “ make manifest also this work of iniquity
 “ and indignity, and by some example ap-
 prove the same, which, though it cannot
 “ be done by Humane policy, make it ma-
 nifest by some divine Oracle. When as
 the

the young man with great lamentations, and tears, incredible to be reported, had spoken these words, even suddenly, in the self-same place where the King's Daughter stood, the Earth (making a hissing noise) presently opened, and swallow'd her up in the presence of all the beholders. This place is called *Cornen*, where she, for her corruption, was convey'd and carried into Hell. As soon as the King perceived this marvellous chance to happen in the presence of all his Company, he began to be greatly tormented in his mind, fearing lest he himself should incur the like punishment. Whereupon he, with all his Company, humbly craved pardon of Almighty God, with further desire and petition to that good man *St. Cuthbert*, that by his prayers he would crave at God's hands to have his Daughter again; Which petition the said holy Father granted, upon condition that no Woman after that time should have resort unto him. Whence it came, that the King did not suffer any Woman to enter into any Church dedicated to that Saint; which to this day is duely observed in all the Churches of the *Picts*, which were Dedicated in the honour of that Holy man.

*The North-Alley of the Body of
the Church.*

In the North-Alley, from the North-Church-door, to the Cross-Alley in the midst of the Church called the Lantern-Alley, where the Lantern standeth, in the entrance of the end of the said North-Alley into the said Lantern-Alley, from pillar to pillar, there was a *Trellas dome*, which did open and close with two Leaves like unto a fall-down Door, and above the said Door, it was likewise Trellised almost to the height of the Vault above, and on the height of the said *Trellis*, or *Trellas dome*, it was stricken full of Iron pricks, of a quarter of a yard long, to the intent that none should climb over it, and was evermore lock'd, and never open'd but upon Holy-days, or on such Days as there was any Procession. And likewise the North-Rood-door, which was on the hither-side of the Pillar, at the North-end of *Jesus's* Altar, was never opened, but when there was some Procession.

There were two fair Holy-water Stones
belonging

belonging to the Abbey-Church of *Durham*, of a very fair blew Marble: The fairest of them stood within the North-Church-door, over against the said Door, being wrought in the Corner of the Pillar, next adjoyning to our Lady of *Pitty's* Altar, on the left hand as you turn into the *Galilee*, having a very fair shrine of Wainscot over head, very finely painted, with blew and little gilt Stars, being kept very clean, and always fresh water provided against every Sunday-morning, by two of the Bell-ringers, or servants of the Church; wherein one of the Monks did Hallow the said Water, very early in the Morning, before Divine-service.

The other stood within the South Church-door, not altogether so curious, yet all of blew Marble, very decently kept in the same manner, with fresh water every Sunday-morning, by the said Bell-ringers, or Servants of the Church; where, in like sort, one of the Monks did Hallow the water early in the morning, before Divine-service. One of these Holy-water-stones, *viz.* That at the South-door, served the Prior, and all the Convent, with the whole House; the other at the North-door (joyned into the Pillar)

served all those that came that way to hear Divine-service.

There was betwixt two Pillars on the left hand, in the North-Alley, as you turn into the *Galilee*, from the North-Church-door, our Lady of *Pitty's* Altar, being inclosed on either side with fine Wainscot, with the Picture of our Lady carrying our Saviour on her Knee, as he was taken from the Cross; very lamentable to behold.

Then on the right hand of the said North-Alley, as you go into the *Galilee*, under the Bellfry, called the *Galilee-Steeple*, was *St. Saviour's* Altar; the North-end of the said Altar-stone being wrought and inclosed into the pillar of the Wall, from the first Foundation of the Church, for Mass to be said at, as appeared at the Defacing thereof, and remaineth there to be known till this Day, by a Corner of the said Altar-stone, not to be pull'd forth, but by breaking of the wall. In the West-end of the Church, in the North-Alley-end, over the *Galilee-door*, there in a Bellfry, called the *Galilee-steeple*, did hang four goodly great Bells, which were never Rung, but on principal Feasts, or at such other times as the
Bishop

Bishop came to the Town. Every Sunday in the year there was a Sermon preached in the *Galilee*, in the After-noon, from one of the Clock till three; and at twelve of the Clock, the great Bell of the *Galilee* was towl'd every Sunday three quarters of an hour, and rung the fourth quarter, till one of the Clock, that all the people of the Town might have warning to come and hear the word of God preached. There were certain Officers pertaining to the said House, who were always charged, whensoever the said Bells were Knelled, to be ready for the Ringing of them, *viz.* Two men of the Kitchen were charged with the Ringing of one Bell, and four men of the Church, that did lye always in the Church, were charged with the third Bell, and six others were charged with the Ringing of the great Bell, *viz.* Two of the Bake-house, two of the Brew-house, and two of the Kiln. And in the latter days of King *Henry* the eighth, the House was suppressed, and after that time, the said Bells were never Rung. Then Dean *whittingham* perceiving them not to be Occupied, nor Rung a great while before his time, was purposed to have taken them

down, and broken them for other uses. Then *Thomas Spark*, the Bishop-Suffragan, lying at *Durham*, and keeping House there at the same time, having intelligence what the Dean's purpose was, did send into *Yorkshire*, with all speed, for a Work-man, and caused the said Bells to be taken down. The fourth Bell remains there still, and was never Rung since that was suspected; and he caused those other three to be hung upon a new Work, called the Lantern, and made a goodly Chime to be set on the said Bells, which cost him thirty or forty pounds; which Chime endureth to this Day, or else the said Bells had been spoiled and defaced.

*The South-Angle of the Body of
the Church.*

Robert Nevel, Bishop of *Durham*, lyeth buried in his Ancestors porch, in the South-Angle near to the Cloister-door, on the South, and *Jesus* Altar, on the North of the Porch, containing three Pillars; and so much of the Angle, having in it an Altar with a fair

fair Alabaſter-Table above it, where Maſs was daily Celebrated for their Souls; and therein a Seat or Pew, where the Prior was accuſtomed to ſit to hear *Jeſus*-Maſs. The Eaſt-end of the Porch, where the Altar ſtood, was cloſ'd up with a little Stone-wall, ſomewhat higher then the Altar, and Wainſcotted above the Wall; and the Weſt-end with a little Stone-wall, and an Iron-grate on the top of the wall, and all the North-ſide towards the Body of the Church inviron'd with Iron.

And alſo on the back-ſide behind the *Nevels* Altar, from the *Nevels* Altar to the miſt of the pillar, behind the Church-door, in compaſs from pillar to pillar, there was a Chamber, where one that kept the Church, and rung the Bells at midnight, did lodge. Alſo over the Church-door, the compaſs of four pillars, two on either ſide, when one enter'd within the Church-door, was all cover'd over head with Wainſcot, very finely painted, and varniſhed Azure, and ſet out with ſtars of Gold. And in the fore-part of the Wainſcot, from pillar to pillar within the Church, over the Holy-water-ſtone, there was a brandiſhing on the fore-part of
the

the Wainscot, or Roof, very finely and curiously wrought, and gilt with Gold, as finely as the Angel ; and in the midst of the said brandishing there was a Star of a great compass, like unto the Sun, very artificially, and most curiously wrought with Gold, and enamell'd very richly to the beholders thereof ; so that there could not fall any dust, or filth into the Holy-water-stone, it was so close above, and so close within the Church-door.

In the West-end of this South-Alley, betwixt the two nethermost Pillars, opposite to our Lady of *Pitty's* Altar, there was an Altar with a Rood, representing the Passion of Christ, having his hands bound, with a Crown of Thorns on his head, being commonly called the *Bound-Rood*, inclosed on each side with Wainscot, as was the said Altar of our Lady of *Pitty's*.

Near unto the said Altar on the South-side adjoyning to the *Galilee*-door, was the Grate, wherein the Sanctuary-Country-men were wont to lye, when they fled thither for refuge.

In the old time, long before the house of *Durham* was suppress'd, the Abbey-Church,
and

and all the Church-yard, and all the circuits thereof was a Sanctuary for all manner of men, that had done, or committed any great offence ; as in killing any man in his own defence, or any person that had broken out of Prison, and fled to the said Church-door, and knocking, and rapping at it, to have it opened ; there were certain men that did lye alwayes in two Chambers over the said North-door for the same purpose, that when any such offenders did come, and knock, strait way they were let in at any hour, and then they did run strait-way to the *Galilee-Bell*, and did tole it, to the intent that any man that heard it might know that some man had taken Sanctuary. And when the Prior had Intelligence thereof, he sent word, and commanded them to keep themselves within the Sanctuary ; that is to say, within the Church, and Church-yard, and every one of them to have a Gown of black cloath, made with a Cross of yellow, called *St. Cuthbert's Cross*, set on the shoulder of his left Arm, to the intent, that every one might see that there was such a priviledge granted by God unto *St. Cuthbert's Shrine*, for all such Offenders to flye unto for succour, and

and safeguard of their Lives, untill such time as they might obtain their Prince's pardon; and that they should lye within the Church, or Sanctuary, within a Grate, which Grate is remaining, and standing to this day, being made only for the same purpose, adjoyning to the *Galilee*-door on the South-side. And likewise they had Meat, Drink, Bedding, and other necessaries, for thirty seven dayes, at the charge of the House, such as were meet, and necessary for such Offenders, till such time as the Prior, and the Convent could get them convey'd out of the Diocess. And this Freedom was confirmed, not only by King *Guthrid*, but also by King *Alured*.

In the West-end of the said Church, over the *Galilee*, there is a most fine large Window, of Glasse, being the whole story of the Root of *Jesse*, in most fine colour'd glasse, very finely, and artificially pictur'd, and wrought in colours, very goodly, and pleasant to behold, with *Mary*, and *Christ* in her Arms, at the top of the said Window, in most fine colour'd glasse also.

*The Galilee; and when the Chappel
dedicated to the honour of St. Mary
came to be called the Galilee.*

And for the comfort of all Women, and
solace of their Souls, there was an Ancient
Church in the *tern-island*, where the Church
of that Town now standeth; which was ap-
pointed for Women to repair unto, for hear-
ing of Mass; making their Prayers, and re-
ceiving the Sacraments. For which cause
there was a Chappel made, and dedicated
to the Blessed Virgin *Mary*, now called the
Galilee; upon the naming whereof it is to be
noted, as you may read in the Book intituled,
The Acts of the Bishops, Chap. 26.

Hugo Pusillar, Bishop of *Durham*, (who
was consecrated the 21. of *December*, in the
year of our Lord God, 1154. at *Rome*, by
Pope *Athanasius*, upon the Feast-day of *St.*
Thomas, the Apostle) considering the dili-
gence of his Predecessors in building the Ca-
thedral Church, which was finished but a
few years before his time, no Chappel being
then erected to the Blessed Virgin *Mary*,

Athanasius ~~to mean~~ *where-*
is (like much of his *rule*
legend) *false*.

Mary, whereunto it should be lawfull for **Women** to have access; began to erect a new piece of work at the East-Angle of the said Cathedral-Church, for which work there were divers Pillars of Marble-stone, brought from beyond the Seas. But this work, being brought to a small height, began, through great clifts appearing in the same, to fall down; whereupon it manifestly appeared, that it was not acceptable to God, and Holy *St. Cuthbert*, especially by reason of the Access which Women were to have so near his Feretory. In consideration whereof, the work was left off, and a new one begun and finished at the West-Angle of the said Church, into which it was lawfull for Women to enter, having no holy place before, where they might have lawfull access for their comfort, and consolation.

It is called the *Galilee*, by reason (as some think) of the Translation of the same; being once begun, and afterwards removed; whereupon it took the name of *Galilee*: to which place such as repaired, had granted unto them sundry pardons, as plainly may appear in a Table there set up; containing the said pardons.

Within

Within the *Galilee*, in the Chantry, being all of most excellent blew Marble, stood our *Lady's* Altar, a very sumptuous Monument, finely adorned with curious Wainscot-work, above-head, at the back, and at either end of the Altar, the Wainscot being devised, and furnished with most Heavenly Pictures, so lively in colours, and gilt, that they greatly adorned the said Altar, where our *Lady's* Mass was sung daily by the Master of the Song-School, with certain Deacons, and Quirilters, the Master of the Song-School playing upon a pair of very fair, and fine Organs, in time of our *Lady's* Mass; wherein the first Founder of the said Chantry, Bishop *Langley*, his Soul was most devoutly pray'd for, both in the beginning, and ending thereof. There was also belonging to the said Altar very sumptuous, and glorious Furniture, not only for principal dayes, but for ordinary Service; and for the preserving, and safe-keeping of those goodly Suits of Vestments, and Ornaments appertaining to the said Altar, there was at either end thereof behind the Portal two very fine close Ambries, all of Wainscot; wherein, after the celebrating of our *Lady's* Mass, they were safely inclosed.

Thomas

Thomas Langley, Bishop of *Durham*, lyeth buried under a fair Marble Tomb within the said Chantry before our Lady's Altar. He founded upon the **Palace-Green** a Grammar-School, and a Song-School, with yearly stipends; whereof two Priests were Masters, who did daily say Mass, and also daily pray'd for his Soul.

On the North-side of the said *Galilee* was an Altar called the Lady of *Pitty's* Altar, with her Picture carrying our Saviour on her knee as he was taken from the Cross; a very dolorous aspect. The said Altar was ordained for a Chantry-Priest to say Mass every Holy day, having above the Altar, on the Wall, the one part of our Saviour's Passion in great Pictures, the other part being above *St. Bede's* Altar on the South-side.

There was on the South-side, betwixt two Pillars, a goodly Monument, all of blew Marble, the height of a yard from the ground, supported by five Pillars, at every corner one, and under the midst one; and above the said Through of Marble Pillars stood a second Shrine of *St. Cuthbert's*, wherein the Bones of the holy man, *St. Bede* were enshrined, being accustomed to be taken down every Festival

Festival day ; when there was any solemn Procession, and carried by four Monks in time of Procession, and Divine Service. Which being ended, they convey'd it into the *Galilee*, and set it upon the said Tomb again, having a fair cover of Wainscot, very curiously gilt, and appointed to draw up and down over the Shrine, when they pleas'd to shew the sumptuousness thereof. And for further verity in this enarration of *St. Bede's Shrine*, I have set down the Verses which are in the Ancient History, declaring both the time of his Translation from *St. Cuthbert's Tomb*; and withall, the Maker, and Founder of the Shrine in the *Galilee*.

Hugo Puliffar, Bishop of *Durham*, after he had finished the Chappel, called the *Galilee*, caus'd a Feretory of Gold and Silver to be made, wherein the Bones of Venerable *Bede*, Priest, and Doctor, Translated, and removed from *St. Cuthbert's Shrine*, were laid. In the first work whereof, the lower parts thereof, these Verses under-written were engraven in Latine, now Translated into *English*, as followeth.

In cuius Feretri prima fabricatura in parte inferiori isti versus sunt insculpti.

*Continet hæc theca Bedæ venerabilis ossa,
Sensum Factori Christus dedit atq; Datori;
Petrus opus fecit, præsul dedit hoc Hugo
domum;
Sic in utroq; suum Veneratus utrumq; patronum.*

In English.

*This Coffin doth contain the Bones of Venerable Bede;
Christ to the Maker sence did give, and to the Giver Gold;
One Peter fram'd the work, the cost Bishop Hugo made;
So Peter, and Hugo, Patrons both, St. Bede inclos'd in mould.*

*Anno Milleno ter Centum septuageno,
Postquam Salvator carnem de Virgine sumpsit,
Transulit hoc Feretrum Cuthberti de propetumba,*

Istius Ecclesiæ prior hic poscente Richardo

De

De Castro dicti Bernardi, *cujus et ossa*
Non procul hinc lapide sub marmoreo requi-
escent.

(a) Error ridiculo. Utinam, *Lindisfarne* /
Episcopus Alfius monitur *Ang. 990.*
erat autem English, thus: *Exfridus* *episco-*
pui Lindisfarne / *vi. Anno. 845. quo*
Anno monitur.

In the year of our Lord God, One thou-
 sand, three hundred and seventy, *Richard*,
 of *Bernard-Castle*, did most earnestly procure,
 that the Bones of *St. Bede*, lying nigh *St.*
Cuthbert's Shrine, should be Translated in-
 to the *Galilee*, there to remain.

This *Richard*, upon his decease, for the
 love he bore to *St. Bede*, caused his own
 Bones to be laid neer him, under a Marble-
 stone.

It appeareth in the Description of the State
 of the Church of *Durham*, that the Bones
 of *St. Bede* were first laid in the Monastery
 of *Jarrow*, and afterwards brought to *Dur-*
ham, and placed in a golden Coffin on the
 right side with the Body of *St. Cuthbert*.

(4) *Exfridus*, a Priest, Bishop of *Lindisfarne*,
 in that time, viz. in the year of Grace, 1430.
 or, according to others, 1319. did affirm,
 and certainly record, that one Coffin did co-
 ver, and contain both the Body of *St. Cuthbert*,

and the Bones of Venerable Doctor *Bede*.

On the South of the said *Galilee* was the Altar of St. *Bede*, before which his Bones and Reliques lye Interred, under the same place where before his Shrine was exalted.

Adjoyning to the lower part of the great Window, in the West-end of the said *Galilee*, was a fair Iron Pulpit, with bars of Iron for one to hold them by going up the steps into the Pulpit; where one of the Monks preached every Holy-day, and Sunday, at one in the Afternoon.

At the West-end of the South-Angle was a Font to Baptize Children, when the Realm was interdicted by the Pope; which *Thomas Langley*, Bishop of *Durham*, did only procure, as a priviledge, upon especial favour, at the Pope's hands. In the same West-end of the *Galilee* there be four fair colour'd, and sumptuous glaz'd Windows.

In the first, towards the South, there are three fair Lights, the middle having in it the Picture of Christ, as he was Crucified on the Cross, most curiously painted, and wrought in glass, with the Sun and Moon above the head thereof.

In the highest part of the said Light there is

is the Picture of the Star which appeared unto the three Wise men, or Kings of *Col-len*, underneath depictur'd, directing them to the East, to search out the new-born Child, *Jesus*, the holy One; born betwixt an Ox and an Ass; to offer to him Oblations, and Sacrifices of Gold, Myrrh, and Frankincense; together with the Picture of our Lady, the Virgin *Mary*, with Christ naked sitting on her knee, in most fine colour'd glass.

In the Light towards the North is Pictur'd God Almighty, having in his hand a Ball, or Globe, signifying the Heaven, Earth, and Sea; and underneath that, the Salutation of the Angel *Gabriel* made to the B. Virgin *Mary*, and the picture of the Holy-Ghost appearing to her in the likeness of a Dove, in fine colour'd glass also.

In the Light towards the South is the Picture of our B. Lady, as she was assumed into Heaven, ascended, glorified, and Crowned; and underneath that, the Picture of our B. Lady, with Christ new-born naked, sitting on her knee, and sucking of her Breast, very lively set forth, all in fine colour'd glass.

In the second, containing six fair Lights,

of glass, sever'd by stone ; three above, and three beneath.

The middle Light above hath the Picture of St. *Cuthbert*, most lively colour'd in glass, in his ordinary Episcopal Vestments to say Mass, with his Mitre on his head, and a Crozier, or Pastoral-staff in his left hand, having the Image of St. *Oswald's* Head painted on his Breast, upholden with his right hand, all in fine colour'd glass ; and under his feet, at the lowest part of his Picture, is written in the glass ;

Sanctus Cuthbertus quondam Lindisfarnensis Episcopus ; hujus Ecclesiae et Patriae maximus Patronus.

The Light on the North-side of St. *Cuthbert* hath the Picture of St. *Bede*, in his blew Habit, in fine colour'd glass ; under the feet of whose Picture is in glass written,

Sanctus Beda, qui vitam Sancti Cuthberti, et multa alia ab Ecclesia approbata conscripsit ; cujus effigies in hac Capella in feretro contenta.

The Light on the South-side of St. *Cuthbert* hath the Picture of *Aidanus*, the Bishop, most artificially set forth in fine colour'd glass, as he was accustomed to say Mass, with his Mitre on his head, and a Crozier-staff in his left hand; under whose feet this is written.

*Sanctus Aidanus, Episcopus Lindisfarnensis
Ecclesiae primus, primus in hac Sanctissima
Dunelmensi Ecclesia fuit Prioratus.*

Under which three Lights, by a partition, are three more large Pictures, in fine colour'd glass, most curiously wrought; containing the Images of *Aldanus*, *Edmundus*, and *Eata*, three Bishops of *Landisfarne*, in fine colour'd glass, as they were accustomed to say Mass, with their Mitres on their heads, and their Crozier-staff, in their left hands. Under the feet of *Eata's* Picture is written;

Sanctus Eata, Lindisfarnensis Episcopus.

And above, in the highest part of this Window, are six little glaz'd Lights, in Tower-manner, in fine colour'd glass, containing

of glass, sever'd by stone ; three above, and three beneath.

The middle Light above hath the Picture of St. *Cuthbert*, most lively colour'd in glass, in his ordinary Episcopal Vestments to say Mass, with his Mitre on his head, and a Crozier, or Pastoral-staff in his left hand, having the Image of St. *Oswald's* Head painted on his Breast, upholden with his right hand, all in fine colour'd glass ; and under his feet, at the lowest part of his Picture, is written in the glass ;

Sanctus Cuthbertus quondam Lindisfarnensis Episcopus ; hujus Ecclesiae et Patriae maximus Patronus.

The Light on the North-side of St. *Cuthbert* hath the Picture of St. *Bede*, in his blew Habit, in fine colour'd glass ; under the feet of whose Picture is in glass written,

Sanctus Beda, qui vitam Sancti Cuthberti, et multa alia ab Ecclesia approbata conscripsit ; cujus ossa in hac Capella in feretro contenta.

The Light on the South-side of St. *Cuthbert* hath the Picture of *Aidanus*, the Bishop, most artificially set forth in fine colour'd glass, as he was accustomed to say Mass, with his Mitre on his head, and a Crozier-staff in his left hand; under whose feet this is written.

*Sanctus Aidanus, Episcopus Lindisfarnensis
Ecclesiæ primus, primus in hac Sanctissimâ
Dupelmenfi Ecclesiâ fuit Prioratus.*

Under which three Lights, by a partition, are three more large Pictures, in fine colour'd glass, most curiously wrought; containing the Images of *Aldunus*, *Edmundus*, and *Eata*, three Bishops of *Landisfarne*, in fine colour'd glass, as they were accustomed to say Mass, with their Mitres on their heads, and their Crozier-staff, in their left hands. Under the feet of *Eata's* Picture is written;

Sanctus Eata, Lindisfarnensis Episcopus.

And above, in the highest part of this Window, are six little glaz'd Lights, in Tower-manner, in fine colour'd glass, containing

taining some part of the History of Christ's Nativity, the Marriage in *Galilee*, and his Miracles done upon the Earth.

In the third Window, being most fair, and sumptuous, are also six Lights, sever'd as before. In the highest part thereof are three Pictures, in fine colour'd glass; the middle being the Image of the glorious, and B. Virgin *Mary*, with Christ in her Arms, most excellently wrought in glass; under whose feet is written, *SANCTA MARIA*.

And on the North-side of her is the Picture of St. *Oswald* the King, in fine colour'd glass, very neatly set forth, with a fair Cross in his hand; under whose feet is written;

Sanctus Oswaldus, Fundator Sedis Episcopalis Lindisfarnensis, quæ nunc est Dunelmensis; cujus anima in Feretro Sancti Cuthberti est humata.

And on the South-side of her is the Picture of holy King *Henry*, in fine colour'd glass, with his Princely Scepter in his hand; under whose feet is written,

REX HENRICUS.

Under

Under those three there are other three fair large Lights oppositely ; and first, to St. *Mary* is placed the Picture of *Thomas Langley*, Bishop, most curiously, and worthily wrought, in fine colour'd glass, with his Mitre on his head, and his Crosier-staff in his left hand, as he was accustomed to say Mass; having his Arms very excellently blazoned in fine colour'd glass above his head ; he being a most famous Benefactor in re-edifying this place, called the *Galilee* ; as most truly, and largely is recorded in the History of the Monastical Church of *Durham* ; under whom is written ;

Thomas Langley, Rector Ecclesiæ, ad honorem Dei, Episcopus Dunelmensis ; et duas Cantarias in eadem fundavit, et dotavit.

And under St. *Oswald's* is the Picture of *wilfridus*, Bishop, in fine colour'd glass, as he was accustomed to say Mass, with a Mitre on his head, and a Crosier-staff, in his left hand ; under whose feet is written ;

Sanctus Wilfridus , primò Lindisfarnensis Monachus , post Abbas Ripensis , ultimò Archi-

*Archiepiscopus Eboracensis, uno anno rexit
Episcopatum Lindisfarnensem.*

And under King *Henry* is the Picture of Bishop *Cedda*, in fine colour'd glass, as he was accustomed to say Mass, with his Mitre on his head, and his Crosier-staff in his left hand; under whose feet is written;

Sanctus Cedda primò Lindisfarnensis Monachus, post Abbas in Lestingham, tribus annis rexit Archiepiscopatum Eboracensem, et etiam rexit Episcopatum Lichfieldensem.

And in this Window above all are six little glazed Tower-Windows, in fine colour'd glass, representing the flight of *Christ*, *Joseph* and *Mary*, into *Egypt*, being pursued by *Herod*; and the most part of the story thereof.

In the fourth there be also six fair Lights sever'd as before, containing three fair large Pictures in three Lights in the higher part, most exactly fashioned, being the Images of three holy Kings, most goodly, and beautiful to the Church, and to *St. Cuthbert*; viz. *Alured*, *Guthred*, and *Elfrid*, most Princely deck'd,

deck'd, and fram'd in their Royal Apparel, with their Scepters in their hands, in fine colour'd glass; of whose Liberality, and marvellous Magnificence, the History of *St. Bede* doth make mention.

Under them are Pictur'd in large Pictures, in fine colour'd glass, three Bishops of *Lindisfarne*, as they were accustomed to say Mass, with their Mitres on their heads, and the Crosier-staffs in their left hands. Under their feet is to be seen;

Sanctus Egfridus Lindisfarnensis, *Sanctus* Ethelwoldus Lindisfarnensis.

The third having no name to be seen, saving *Episcopus*. All which Pictures aforesaid are most largely, and sumptuously set forth, in their several formall Apparel, as is before described.

In the highest part of which Window are six little Tower-windows, finely colour'd, and glazed, containing most part of the story of *Christ's* Death, Burial, Resurrection, and Ascension, most excellently set forth, pourtrayed, and described, in fine colour'd glass.

The

*The Rite, or Custom of the Church
of Durham in the burying
of Monks.*

The Monk, so soon as he sickneth, is conveyed, with all his Appurtenances, or Furniture, from his own Chamber in the *Dortoir*, to another in the *Farmery*, or *Infirmery*, where he might have fire, and more convenient keeping; for that they were allow'd no fire in the *Dortoir*. And at such time as it appeared to them that accompanied him in his sickness, that he was not likely to live, they sent for the Priors Chaplain, who staid with him till he yielded up the Ghost. Then the Barber was sent for, whose Office it is to put down the cloathes, and bare him, and to put on his feet Socks, and Boots, and so to wind him in his Cowl and Habit. Then is he from thence immediately carried to a Chamber, called the *Dead-man's-Chamber*, in the said *Farmery*, there to remain till night. The Prior's Chaplain, as soon as he is removed, and convey'd into the *Dead-man's-Chamber*, locks the Chamber-door

door where he died, and carrieth the Key to the Prior. At night he is removed from the *Dead-man's-Chamber* into *St. Andrew's Chappel*, adjoyning to the said Chamber, and *Farmery*; there to remain till eight of the Clock in the Morning, the Chappel being a place only ordained for solemn Devotion. The night before the Funeral, two Monks, either in kinred or kindness the nearest to him, were appointed by the Prior to be especial Mourners, sitting all night on their knees at the dead Corps feet. Then were the Children of the Ambrie, sitting on their knees in Stalls, or Seats, on either side of the Corps, appointed to reade *David's Psalter* all night over, incessantly, till the said hour of eight in the Morning. At which time the Corps was convey'd to the Chapter-house, where the Prior, and the whole Convent met it, and there did say their Dirge, and Devotion; it not being permitted that any should come near the Chapter-house, during the time of their Devotion, and Prayers for his Soul. And after their Devotion, the dead Corps was carried by the Monks from the Chapter-house, through the Par-
lour, (a place for Merchants to utter their
Wares,

standing betwixt the Chapter-house and the Church-door, and so throughout the said Parlour) into the *Centry-garth*, where he was buried, and a Chalice of Wax laid upon his Breast, having his blew bed holden over his Grave by four Monks during his Funeral; which Bed is due to the Barber for his duty aforesaid, and the making of his Grave; and at the time of his Burial, there was but one peal rung for him.

*The Rite, or Custom, in burying
of Priors.*

The Priors of the House of *Durham* were accustomed to be buried, in the old time, in Boot, and to be woond in their Cowls by the Barber, as the Monks were accustomed to be buried; that is, the Prior was carried forth of his Lodging to a Chamber in the *Infirmery*, called the *Dead-man's-Chamber*, and there did remain a certain space; and at night he was carried into a Chappel over against the said Chamber-door, called *St. Andrew's Chappel*, and was watch'd all that night by the Children of the Ambrie, reading
David's

David's Psalter over him; and two Monks, either in kintred, or kindnes, were appointed to sit all night at his feet, mourning for him. And in the Morning he was carried into the Chapter-house, and there was a solemn Service for him, as the Monks had at their Burial. From thence he was carried through the Parlour, into the *Centry-garth*, there to be buried; where every one of them did lye underneath a fair Marble stone. And the Monks and Barber did Bury him with a little Chalice of silver, other metal, or Wax; which was laid upon his Breast within his Coffin, and his blew Bed was holden over him, by four Monks, till he was buried, and the Barber had it for his pains, for making his Grave, and burying him, as he had for the Monks. But in after times, the Priors came to be Buried within the Abbey-Church of *Durbam*, and not in the *Centry-garth*, in the same order, and habit, with the Mitre, and all other their Furniture belonging thereto, as their Predecessors were Buried before them in the *Centry-garth*, as is aforesaid, in every respect. All which Priors were great Benefactors to the said Church, both during their Lives, and at their Deaths; as the

History

History of the Church more at large declared.

The Names of the Priors of Durham, who were buried within the Abbey-Church.

Johannes Fosse was the first Prior that ever attempted to be buried within the Abbey-Church, out of the Centry-garth.

Robertus Berrington de Walworth, Prior, did first obtain the use of the Mitre, with the Crosier-staff.

Johannes Hemmingbrough, Prior.

Johannes Washington, Prior.

Gulielmus Ebchester, Prior.

Johannes Barneby, Prior.

Robertus Ebchester, Prior.

Johannes Aukland, Prior.

Thomas Castell, Prior.

Hugo Whitehead dyed at London, and lyeth Buried in the Church of the Minorites, nigh the Tower of London. He was the last Prior of the Church of Durham, and the first Dean.

The Bishops of Durham were wont in
Ancient

Ancient time to be interr'd in the foresaid Chapter-house, standing in the East-Alley of the Cloisters, because they would not presume to lye any nearer to the holy Body of *St. Cuthbert*; whose Names hereafter ensue.

A Catalogue of the Bishops of Durham, whose bodies are found buried in the Chapter-house of Durham; as appears by their Names engraven in Stone, with the Sign of the Cross annexed to every one of their said Names.

Aidanus, Episcopus, qui obiit, Anno Domini, 651.

Aldunus, and Aldwinus, the first Bishop of Durham, and first Founder of the Abbey-Church, Anno 990.

Edmundus, Episcopus; Eadredus, Episcopus; These two were buried under one stone.

Gualterus, Episcopus: This walter, Bishop, was buried under the same stone with Aldunus.

Gulielmus primus, Episcopus.

Ranulphus, Episcopus.

Geofridus, Episcopus.

Gulielmus secundus, Episcopus.

Hugo de Puteaso, Episcopus.

Philippus, Episcopus.

Richardus de Marisco, Episcopus.

Nicholas de Farnham, Episcopus.

Gualterus de Kirkham, Episcopus.

Robertus Stitchell, Episcopus.

Robertus de Insula, Episcopus.

Richardus de Kellow, Episcopus. Both these last lye buried before the Bishop's seat, under two fair Marble stones, with their Images in Brass, curiously engraven, but now defaced.

Turgotus, Prior of *Durham*, was consecrated Bishop of *St. Andrew's* in *Scotland*, *Anno Domini 1109*. He wrote the Lives of *Queen Margaret*, and *Malcolm* her Husband, in the *Scottish Tongue*; upon whose request, and petition at his death, he was carried to *Durham*, and lyeth buried in the Chapter-house of *Durham*, amongst the rest of the Bishops.

In the said Chapter-house of *Durham*, at the upper end there is a fair Chair, Stall, or
Seat,

Seat, of stone, where the Bishops have been, and are to this day installed, being also a place where the Bishop sits when he keepeth his Visitation for the Cathedral Church. And next to it there is a Chair of wood fasten'd in the wall, where the Priors did, and the Dean doth now, sit at the said Visitation. And in the South-side of the said Chapter-house there was a Prison, whereunto the Monks were committed, for a certain space, if they had committed any light offences, such as might happen amongst themselves.

In the said Chapter-house, above the Chapter-door, there is a fair glass window, being the whole story, and containing the off-spring of the root of *Jesse*, in most fine colour'd glass, very artificially pictur'd, and wrought in the said colour'd glass, very goodly and pleasant to behold; in the top whereof is the Picture of the Blessed Virgin *Mary*, and *Christ* in her Arms, in fine colour'd glass.

! *The Rite, or Custome of burying
Bishops in the Chapter-house.*

The Bishops of *Durham*, when they died, were brought to the Abbey-Church of *Durham*, to be interr'd, and buried. The Prior, and Monks of *Durham*, did meet the deceas'd at the Abbey-Church-yard gate, at the Palace-green, and received him there, and brought him through the said Church, into the Chapter-house to be buried; at which burial there was used great solemnity, and devotion by the Prior, and the Monks of the Church of *Durham*, according to the accustomable burying of Bishops in the Ancient time. The accustomed burial of Bishops in those times was, that they should be interr'd with the Habit they were wont to say Mass in, with their Albes, Stoles, and Phannels, and their other Vestments, with Mitres on their Heads, and their crozier-staffs in their hands, and so laid in their Coffins, with a little Chalice of silver, other metal, or Wax; which Wax-chalice was gilt very finely about the edge, and
the

the knob in the midst of the shank of the Chalice, and about the edge of the patten, or cover, and the foot of it also was gilt. One of which Chalices was laid upon his breast in the Coffin with him, and the cover thereof nail'd down to it ; and very solemn service was done at their Funerals.

The Prior, and Monks, had the Horses, Chariot, and all other things which came with the deceas'd Bishop, being due to them by their Ancient custome; as more plainly doth appear in the History of the Church of *Durham*, alias *Dunhelme*, at large.

And afterwards the Bishops came to be interred within the Abbey-Church of *Durham*, and not in the Chapter-house, in these latter dayes.

The Names of all the Bishops of Durham, who were sumptuously buried out of the Chapter-house within the Abbey-Church of Durham, as they were accustomed to say Mass, with all their Furniture belonging thereto, as their Predecessors had been in the Chapter-house, as is aforesaid, in every respect; as appears by their Monuments, and Inscriptions thereof. Which Bishops had been great Benefactors to the said Church.

Anthony Beak, Bishop of Durham, and Patriarch of Jerusalem, was the first Bishop that ever attempted to be buried in the Abbey-Church (out of the Chapter-house) and to lye so near the Sacred Shrine, and Body of St. Cuthbert.

Lodovicus Beaumont, Episcopus.

Richardus de Bury, Episcopus.

Thomas Hatfield, Episcopus.

Gualterus

Gualterus Skirlaw, Episcopus.

Thomas Langley, Episcopus.

Robertus Nevill, Episcopus.

Cuthbertus Tonstall, Episcopus. This *Cuthbert* being deprived of his Bishoprick by Queen *Elizabeth*, was kept Prisoner in the Arch-Bishop of *Canterbury's* House at *Lambeth*, where he dyed a profess'd Catholick; and lyeth buried under a fair Marble stone, in the Parish-Church of *Lambeth*; where he was first consecrated, and made Bishop.

Forty years before that, at the East end of the Chapter-house, and on the South side of the Quire, there was a Yard, or *Garth*, called the *Centory-garth*, where all the Priors and Monks were buried; in which said *Garth* there was a Vault, all set within on either side with Mason work, of free stone; and likewise at either end, and over the midst of the said Vault, there did lye a fair *Thorrow-stone*, and at either side of the stone it was open, so that when any of the Monks was buried, whatsoever bones were found in his Grave, they were taken out of the Grave where he was buried, and thrown through the same into the said Vault; which Vault was made for the same purpose, to be a

Charnell-house to cast dead mens bones in:

There were also divers Gentlemen of good Worship buried in the said *Centory-garth*, out of a desire that they might be buried nigh unto that holy man, *St. Cuthbert*. And amongst the rest there was one Gentleman of good Worship, called *Mr. Racket*, (who was buried in the said *Centory-garth*, near unto the Nine Altars-door, over against the Shrine of the holy man, *St. Cuthbert*) who had a fair Tomb over him, and a fair white Marble stone above the said Tomb, whereon was wrought very curiously the Picture of the said *Mr. Racket*, all in Brass, in his Coat-Armour, with his Sword girt about him, and at every corner of the said Marble stone was one of the four Evangelists, all in Brass likewise.

There was also another Gentleman, called *Mr. Elmeden*, buried in the said *Garth*, without the Nine Altars door, and a fair through-stone above him; and divers other Gentlemen, whose memories are now perished, and all their Monuments defaced, and gone.

Also in the same place all the Priors and Monks were buried in Ancient time. All the Priors had every one a fair Through-stone

stone laid upon their Tombs, or graves; some of Marble, some of Free-stone. Which stones Dean *Whittingham* caused to be pull'd, and taken away; and did also break, and deface all such stones as had any Pictures of Brass, or other Imagery-work, or Chalice wrought, and engraven upon them; and the residue he took away, and employ'd them to his own use, and did make a washing-house of them at the end of the *Centory-garth*; so that it cannot be discerned at present that ever any were buried in the said *Centory-garth*, it is so plain, and strait: for he could not abide any Ancient Monuments, nor any thing that appertained to a goodly Religiousness, or Monastical Life.

Within the said Abbey-Church of *Durham* were two Holy-water-stones, of fine Marble, very artificially made, and engraven, and boss'd with hollow bosses, upon the outer-sides of the stones, very curiously wrought. They were both of the same work, but one much greater than the other; and they were both taken away by Dean *Whittingham*, and carried into his Kitchen, and employ'd to profane uses, and there stood during his Life; and his people steeped their

their Beef, and Salt-fish in them, having a conveyance in the bottoms of them to let forth the Water, as they had when they were in the Church. And after his death, the greater of the two Holy-water-stones was removed to the lower end of the Dean's Buttery, where the water-Conduit is set, and next unto the Wine-Cellar, that therein the Servants might wash and make clean their Pots, and Cups, before they serve at the Table. The foot of the said Holy-water-stone was laid without the Church door, and was afterwards plac'd in the ground in one *Lamb's Shop*, a Black-Smith, upon *Framwell-gate-bridge-end*, and is now there to be seen. Moreover, Mrs. *Whittingham*, after the death of her Huband, took away the lesser Holy-water-stone out of the Dean's Kitchen, and brought it into her House in the *North-Baily*, over against the Dean's Orchard, at the East-end of the Church, and set it in their Kitchen. And she also carried away divers Grave-stones, of blew Marble, and other Through-stones that lay upon the Priors, and Monks, out of the *Centory-garth*, when she built her house in the *Baily* with stones. Some of them are
laid

laid in the thresholds of the doors, and two great ones did lie without the doors, over against the Wall, before the Frontsteed; for which Fact she was complained upon; and so she laid those stones without the door, which before were made well fast within her House. Thus were the godly things, intended for God's Service in the Church, converted to prophane uses.

There was in the *Centry-garth*, under the South-end of the Church, called the South-end of the Nine Altars, betwixt two Pillars, adjoyning to the Nine Altars door, a Song-School, built for six Children to be learnt to sing, for the maintenance of Gods Divine Service in the Abbey-Church; which Children had their meat and drink at the House-charge amongst the Children of the Ambrie. The said School was built time out of mind before the suppression of the House, and was neatly boarded within round about, a man's height above the Walls, and a long Desk from one end of the School to the other, to lay their Books upon; and all the floor was boarded for warmness, and long Forms about it set fast for the Children to sit on. And the place where the Master did sit and teach, was
all

all close boarded, both behind, and on either side. And the said Master was to teach those six Children to sing, and to play on the Organs every principal day, when the Monks did sing their high Mass, and at Even-song. And the said Master was bound to play on the Organs every principal day, when the Monks did sing their high Mass, and likewise at Even-song; but the Monks, when they were at Mattins, and Service at Mid-night, then one of the said Monks did play on the Organs; so that the Master play'd only upon principal dayes, in the high Mass time, and at Even-song, as aforesaid. Also the said Master had his Chamber adjoyning to the said School, where he lodg'd, having his meat and drink in the Prior's Hall, among the Prior's Gentlemen, and all his other necessities were found at the charge of the Prior, and the House, till such time as the House was suppress'd. And shortly after, because there was no teaching in that School any longer, but in another place, or School appointed for that purpose, the aforesaid School in the *Centry-garth* fell to decay, and was pull'd down, so clearly, that one cannot tell almost in what place it stood.

of

(w) Ridiculi. 1. non Junij. 2. Calends Mar-
tij. 2. moritur. Anno. dñi. 686. id. 687
2. moritur. 20. Martij. 1. t. 13. Cal. Apr. 21. L.
Of St. Cuthbert's Death, and the
Translation of his body to Dur-
ham.

(x) The 20. of the Calends of *March*, in the
year of Christ, 587. St. Cuthbert ended his
Life, and was buried in *Holy Island* (where
he was Bishop three years) in St. Peter's
Church by the Altar, on the East-side, in a
Grave of stone purposely made for him. Be-
ing thus buried in St. Peter's Church in *Holy
Island*, and having lain there for the space of
eleven years, he was taken out of the ground
the 20. of the Calends of *March*, in the
same Calends he had dyed in, entire; lying
like a man asleep, being found safe, uncor-
rupted, flexible, and leath-wake, and all his
Mass-cloaths safe, and fresh, as they were
the first hour they were put on him; at which
time they enshrined him in a new Sepulchre,
or Feretory, a little above the pavement of
the Church, and there he stood many a day.
He is said to be descended from the Blood-
Royal of the Kings of *Ireland*, being Son of
one *Muriardach*, and *Sabina* his Wife, who
was

was Daughter to a King there. He was brought up in the Abbey of *Mailrose*; first, under (his Predecessor) *Eata*, and afterwards under *Boisil*, who succeeded *Eata*. After the death of *Boisil*, he was made Abbot of that Monastery, which he govern'd with great care and sincerity. He was Anchorite thirteen years. He was Monk thirty seven years, and Abbot fourteen years. Also in the year 55. *Eardulf* was Bishop, at which time certain *Danes* and *Pagans*, Infidels of sundry other Nations, invaded, and destroyed the Realm of *England* in divers places. And after a certain space, *Halden*, King of the *Danes*, with a great part of the Navy, and Army of the Infidels, arrived in *Tinmouth-Haven*, intending to sojourn there all the Winter following; and the next Spring he meant, with all his power, to invade, spoil, and destroy the County of *Northumberland*. Whereof when *Eardulf*, the Bishop, had intelligence, with all his Clergy and people, after long consultation had amongst themselves, what course was to be taken in that extremity, to prevent the barbarous cruelty of the Savage, and merciless Infidels, they, in the end, called to mind the words, and
moni-

monition deliver'd by St. *Cuthbert*, to his Brethren. The said Holy man, before his departure out of this Life, amongst other wholsom counsels, and godly admonitions, then delivered, uttered these, or the like words. " If you, my Brethren, shall be
 " at any time hereafter, urged, or constrain-
 " ed unto one of the two extremities follow-
 " ing, I do much rather choose, and wish,
 " that you should take my Bones up, and
 " flye from those places, and take your place
 " of abode, and stay wheresoever Almighty
 " God shall provide for you, then that you
 " should by any means submit your selves to
 " the yoke, and servitude of wicked Schis-
 " maticks. Which words he then spake by the spirit of Prophecie, foreseeing the perillousness of the time to come.

Bishop *Eardulf*, and Abbot *Edred* did take, and carry away the Body of St. *Cuthbert* from *Holy Island* Southward, and fled seven years from Town to Town, by reason of the great Persecution, and slaughter of the *Painims*, and *Danes*. And when the Inhabitants of the Island saw that St. *Cuthbert's* Body was gone, they left their Lands, and Goods, and followed after him. Where-
 upon,

upon, the Bishop, the Abbot, and the rest, being wearied with Travelling, thought to have stollen away, and carried St. *Cuthbert's* Body into *Ireland* for its better safety. Being upon the Sea in a Ship, three Waves were miraculously turned into blood, and the Ship was driven back by tempest, and forc'd upon the shore. Nay, the said Ship wherein they were, by the greatness of the Storm, and the rage of the Waves, was turned on the one side; and the Book of the Holy Evangelists fell out of the Ship into the bottom of the Sea. The said Book was most curiously written, and all adorned with gold, and precious stones on the out-side. Now, while they were all troubled, and in great perplexity for the loss of the said Book, St. *Cuthbert* being loath to see his honourers in such sorrow, did appear in a Vision to one *Hundredus*, a Monk, and commanded him that they should diligently seek for the Book upon the Coasts thereabouts; where they did find it three miles from the Sea-shore, cast (as it seemed) by the force of some Wave, and carried thither by the violence of some happy gale of Wind, or by some divine power. They found the book much
more

more beautiful than before, both in Letters, and Leaves; and excelling in the outer beauty of the cover, being nothing blemished by the salt water, but polished rather by some Heavenly hand; which did not a little increase their joy. But being wearied with seeking the book, and with carrying about St. *Cuthbert's* body, he presented to their eyes a Bridle hanging up in a Tree, and a red Horse running towards them, and offering himself to be Bridled, to ease their pains in carrying the Chest, wherein St. *Cuthbert's* body was lay'd. Upon which Horse they carried him to *Crake-Minster*, and rested them four Moneths; from thence they brought him to *Cuneagester*, (now called *Chester*) *Anno Domini*, 1387. and there they remained with the body of St. *Cuthbert* 93. years, during the rest of the time of the *Danes Wars*; at the end whereof *Aldwinus* the Bishop fled with St. *Cuthbert's* body to *Rippon*, to lye by the body of holy St. *Wilfrid*. But four Moneths after their arriving at *Rippon*, the *Danes Wars* did cease; and then intending to bring him back again to *Chester*, and coming with him on the East

1387.
93.
1480. *moribus* ^{hl} *Aldwinus*. *Ann: 1079* ^{side}
30. nō *transfuit corpus* *Cuthberti*
Anno. 1480. vid. pag. 111. 112.

side of *Durham*, to a place called *Wardlaw*; they could not with all their force remove his body from thence, which seemed to be fasten'd to the ground, for that the Chariot wherein the holy Corps was carried miraculously stood unmoveable, either by the strength of man, or beast. Which strange, and unexpected accident wrought great Admiration in the hearts of the Bishop, the Monks, and their Associates. Whereupon the Bishop fasted three dayes, and pray'd to God with great reverence, and devotion, to know from God by Revelation what to do with him. Which was accordingly granted them, it being revealed unto *Eadmer*, a virtuous man, that he should be carried to *Dunholme*, which is composed of the two *Saxon* words, *Dun*, signifying a Hill, and *Holme*, an Island in a River, and there he should be received into a place of Rest. But being again distressed, because they were ignorant where *Dunholme* was, as they were going, a Woman, that lacked her Cow, did call aloud to her Companion, to know if she had not seen her Cow; who answer'd with a loud voice, that her Cow was in *Dunholme*, (a happy, and Heavenly eccho to the distressed

distressed Monks, who by that means had intelligence that they were near their Journeys end) where they should find a resting place for the Body of the Saint. And thereupon with great joy and gladness, they brought his Body to *Dunholme*, in the year 1499. which was *inculta tellus*, a barbarous, and rude place, replenished with nothing but Thorns, and thick Woods, save only in the midst, where the Church now standeth, which was plain and commodious for such a purpose. Where they first built a little Church of Wands and Branches, wherein they did lay his Body (whence the said Church was afterwards called *Bough-Church*) till they had built a more sumptuous Church, wherein they might inshrine him, which they assayed to do with all their power; *Uthred*, Earl of *Northumberland* aiding them, and causing all the Countrey people to cut down all the wood, and thorn-bushes which did molest them, and so made all the place where the City now stands habitable, and fit to erect Buildings upon; which gave great encouragement to *Aldwinus* the Bishop, to hasten the finishing of the Church. Which accordingly being done, he translated the Body

of St. *Cuthbert* from the wanded, or Bough-Church, to the *white-Chappel* (for so it was called) which he had newly built, which was a part of the great Church, not yet finished, where it lay four years. But after the great Church was finished, and consecrated, upon the 20. of *September*, he translated his Body out of the *white-Chappel* into the great Church, which he made a Cathedral, erecting his Bishop's seat at *Durham* (where it still remaineth) about 353. years after it was first Founded in the *Holy-Island*, by St. *Aidan*, and St. *Oswald*, which was *Anno Domini*, 637. and 306. years after the death of St. *Cuthbert*, which was in the year 684. Bishop *Aldwinus* died thirty years after he had Founded his Bishop's See at *Durham*, in finished his Cathedral Church in the year 1020. Which Church was famous for the Succession of six Bishops in it; viz. *Eadmundus*, *Eadredus*, *Egeltrir*, *Egelwin*, *Waltherus* (whom *William the Conquerour* created Earl of *Northumberland*) and *William Carlipho*, or *Carlef*, that magnificent Prelate, who not being content with the smalness, and homliness of the Edifice which *Aldwinus* built, as being too little for so great a Saint, did pull

it all down, 76. years after *Alwinus* had finish'd it, and instead thereof did erect the magnificent, and famous Structure, which is now to be seen. *Malcolm*, King of *Scotland*, *Turgot*, then Prior of the Church, and the Bishop himself lay'd the three first stones in the new Foundation, upon the 30. of *July* (as some say) or, on the 11. of *August* (as others affirm) in the year 1093. For which famous work, *Anthony Beak* (one of his Successors) with a great sum of Money got him to be Canoniz'd. This Bishop *Carlpho* caused the Monks to labour in the Holy work all the day long, excepting meal-times, and times of Prayer, and Service; King *Malcolm* being the chief Benefactor in the Building thereof. The Bishop before the people ordained, and appointed *Turgot*, then Prior, to be his Arch-Deacon, and Vicar-general within his Diocess; and going to *Rome* two years before his death, he obtained License of Pope *Gregory* the seventh, to remove the Monks who were at *Wermouth*, and *Farrow*, and were of the Order of *St. Bennet*, to his Church at *Darham*, where he placed them in the rooms of the Canons, whom he expelled for their lewd and lazy lives. But

he did not live to see his Church finished, for he dyed in the year 1095. two years after he had laid the Foundation. Then *Ranulph Flambard*, his immediate Successor, favouring, and with all his might furthering so good a work, did in the 29. years that he was Bishop build the said Church from the Foundation almost to the Covering. Yet was it not fully finished till the time that *Nicholas Farnam*, or *Fernham*, was Bishop, and *Thomas Melfcome* was Prior, which two good men did Arch it over, Anno, 1242. viz. in the 26. year of King *Henry* the Third; and they lye both buried under one stone in the Chapter-house. But long before the Church was finished, the Body of *St. Cathbert* was by the said Bishop *Ranulph* translated again out of the Cloister-garth, where the said Bishop *Carlipho* had made him a very sumptuous Tomb to lye in, when he removed him out of the old Church which *Aldwinus* built for him, which was then taken down, that his fair Church, now extant, might be erected in the same place where that old Church was. In which new Church was built a goodly, fair, and sumptuous Shrine, called the Feretory, or Fereter, about three yards from

from the ground, on the back-side of the great, or high Altar, which was at the East-end of the Quire, where his Body was solemnly placed in an Iron Chest within the said Shrine, and lay quietly without molestation, till the Suppression of the Church, as is above related. And the said Book of the four Evangelists, which fell into the Sea, and was so miraculously brought to Land, and found again, was laid on the High Altar in the said Monastical, and Abbey-Church of *Durham*, as a place most worthy, and a fit Monument to preserve the memory of so great a Saint. And at the West-end of the said Church, *Hugo*, who was also called *Pudeſay*, *Puſar*, or *de Puteaſo*, Biſhop of *Durham*, and Earl of *Northumberland*, King *Stephen's* Nephew, did build a very fair, and beautiful Chappel, which he dedicated to the Virgin *Mary*, and was called the *Galilee*, or our Lady's Chappel, but now simply called the *Conſistory*. And there in a ſilver caſket gilt with gold, he laid the Bones of Venerable *Bede*; and erected a coſtly, and magnificent Shrine, of black Marble, over it, as is above declared. He alſo Founded the Priory of *Finkley*, in honour of St. *Gordrick*

the Hermite. He Founded also the Hospital of Allerton, and the famous Sherburne-Hospital near *Durham*. He built also *Elvet-Bridge* over the *Weer*, with two Chappels upon it. He also built both a Mannor, and Church at *Harlington*; and he bought of King *Ricard* the First the Earldome of *Sadberge* for his successors. And because those holy Bishops and Monks would not be unmindful of the least favour which was done for them, and for the honour of their holy Saint, *Aldwinus*, on the out-side of his Church, and *Ranulph Flambard*, according to the intencion of *William Carlipho*, made the Pourtraiture of a Woman milking her Cow on the out-side of the North-west Turret of the Nine Altars, at the building of the new Church, in a thankful remembrance of that Maid who so fortunately in their great perplexity directed them to *Dunholme*, where the Body of their great Saint was to rest untill the Resurrection; which Monument, though defaced by the Weather, to this day is there to be seen.

The description of the Tomb which William Carlipho erected in the Cloister-garth, till a fair Shrine might be made in his new Church, where he might be inclosed.

William Carlipho, Bishop of *Durham*, before he took down the old Church, built by Bishop *Aldwinus*, did prepare a fair, and beautiful Tomb, of Stone, in the *Cloister-garth*, a yard high from the ground, where *St. Cuthbert* was laid, until his Shrine was prepared for him in the new Church, that now is, over which Tomb was laid a great, fair, and comely broad Through-Marble stone. But when his Body was Translated to the *Fettery*, where it was intrined in honour of him, they made a goodly, large, and curious Image, of Marble, representing *St. Cuthbert*, very finely, and curiously pictur'd, and wrought in the stone, with painting, and gilding very beautiful, and excellent to behold, in that form in which he was wont to say Mass, with his Mitre on his head, and his

his Crozier-staff in his hand, and his other Vestments, very curiously engraven on the said Marble ; which after his body was inshrined in the new Church, was placed above the said Tomb-stone ; and round about the said Tomb-stone, both at the sides, and at either end, were set up neat Stanchells, of Wood, joyned so close, that one could not put in his hand betwixt one and the other, but might only look in and see that exquisite Picture, which lay within them, and was cover'd over above, all very finely, and closely, like unto a little Chappel, or Church. Which comely Monument did stand in the *Cloister-garth* (till the suppression of the Abbey) over against the Parlour-door, through which the Monks were carried into the *Centry-garth* to be buried ; which Parlour is now turned into a Store-house, and a Room made above it for the Register's Office. And also it did continue to the suppression of the House, as is aforesaid, and afterwards unto the time of Dean Horn, who caused the said Monument of St. Cuthbert to be pull'd down, and converted the Leads and all to his own use ; and the said Image of St. Cuthbert was laid on the one side against the Cloister-wall,

over

over against the Parlour-door, as they go through into the *Centry-garth*. And afterwards, when *Whittingham* came to be Dean, he caused the said Image of St. *Cuthbert*, as he had done many other of the Ancient Monuments, to be defaced, and broken all to pieces, to the intent that there should be no memory or token of that holy man, St. *Cuthbert*, or of any man who formerly had been famous in the Church, and great Benefactors thereunto (as the Priors, his predecessors were) left whole, and undefaced, in memory, or token of that holy man, St. *Cuthbert*, who was sent, and brought thither by the power and will of Almighty God, and prov'd the occasion of the Building of the said Monastical Church, and House; where they have all their Livings, and commodities to live on at this day.

The East-Alley of the Cloisters.

It was many years after the Building of the Cloisters to the time of Bishop *Walter Skirlaw*, who was first consecrated Bishop of *Lichfield*. He sat there one year, and was translated to *Wells*; and sat there two years; and

and in *September*, 1388. he was removed to *Durham*. He gave towards the Building of the Cloisters two hundred pounds in his Lifetime, and four hundred pounds in his Will; and he bestowed also two hundred and twenty pounds in the Building of the *Dirivitory*. He sate Bishop of *Durham* eighteen years, and died in the beginning of the year 1406. And after him, *Thomas Langley*, Bishop, gave to the Building of the said Cloisters 838 lib, 17s. 6d. So that these two Bishops were the two first Founders, and Builders of the said Cloisters, and did bear all the charges of the Building, and Workmanship of the said Work; and were the first that did cause (from the Cloister-door to the Church-door) to be set in Glass in the Window the whole story, and miracles of that holy man, *St. Cuthbert*, from the day of his Birth to his dying day. And there you might have seen his Mother lying in her Child-bed, and how that after she was delivered, the bright beams did shine from Heaven unto her, and upon the Child as he lay in the Cradle, insomuch, that to every mans thinking, the Holy Ghost had over-shadow'd him; for every one that did see it thought that the house had been

all on fire, the beams did shine so bright over all the House, both within and without: And the Bishop baptized the Child, and called him *Tullock*, in the *Irish* Tongue, in *English*, *Cuthbert*. The Bishop's Name who baptized, and had the keeping of the virtuous, and godly Child, was *Eugenius*. The Name of the City where *St. Cuthbert* was baptized, was *Hardbrecunb*, for he was blessed of God even from his Mothers Womb. So that every Miracle that he did after, from his Infancy, was set in the said Windows by it self; and under every miracle there were certain Verses, in *Latine*, declaring the contents and meaning thereof, in most excellent colour'd glass, most artificially set forth, and curiously wrought. And the said stories, thus set up in the Windows, were set in that place (at the charge of those two godly Bishops) to be annexed, and joyned to the said Tomb of *St. Cuthbert*, in the *Cloister-garth*, and his Picture thereupon, most lively to behold, to be a memorial of that holy man; that every one that came through the *Cloister* might see all his Life and Miracles, from his Birth, and Infancy, to his dying day. He was of a Princely Extraction; for his
 Father

Father was a Prince, and his Mother a Prince's Daughter, as is aforesaid ; and may appear in the History of the Church at large. In the time of King *Edward* the sixth, this story was pull'd down by Dean *Horn*, and broken all to pieces, for he could never abide any Ancient Monuments, Acts, or Deeds, that gave any light of, or to godly Religion.

There is also in the Cieling of the said Cloister, over head, cut in Wainscot, the Arms of certain Bishops, and Noble-men, as also Knights, and other men of Worship, who had bestowed any thing upon that Church.

There was a goodly Ceremony used by the Prior, and Monks, every Thursday before *Easter*, called *Maundy-Thursday*. There were eighteen poor aged men appointed to come to the Cloister-Abbey that day, having their feet clean washed, there to remain till such time as the Prior, and whole Convent did come thither, at nine of the Clock, or thereabouts, the Aged men sitting betwixt the Parlour-door and the Church-door upon a long Form, which stood alwayes in the Church, beyond the Revestry-door, and was brought only on *Maundy-Thursday* into the

the Cloister. The Prior and the Convent being come to the Cloister, after some prayers laid, one of the Prior's Servants brought a Basin full of fair Water, and the Prior did wash all the poor mens feet one after another, with his own hands, and dryed them with a Towell, and kissed their feet. Which done, he liberally bestow'd thirty pence in money on every one of them, with seven Red Herrings a-piece, and did serve them himself with drink, three loaves of bread, and certain wafer-cakes. All which done, the Form was carried back into the Church, to the place whence it had been taken, that men might also sit on it there, when they came to hear Divine Service; which Form is yet remaining under the *Te-Deum-window*, and the Clock.

Also, as you go out of the Cloister through an Entry to the Deans Lodging, at the head of the stairs behind the door, called the *Vesher-door*, on the right hand behind the said door, there is another door going into the *Register*, wherein certain old written Books of Records, and Evidences of the Monastical house of *Durham* did lye; as also a Copy of the Foundation of the Hospital of *Greatham*,
which

which was also registred in the said Book of Records, and there to be found, if any misfortune should happen to the Foundation of the said Hospital of *Greatham*. The Keeper of said Register-house was called *George Baites*, and he was also Clerk of the Feretory at that time. And it was ever the *Register-House*, till of late, that Mr. *Tobias Matthew*, Dean of *Durham*, altered the state of it unto another place, called the Parlour, as is aforesaid.

The South-Alley of the Cloisters.

On the South-side of the Cloisters, adjoyning to the Cloister-door, stood a Stool, or Seat, with four feet, and a back of wood, made fast in the Wall, for the Porter to sit in; and before the said stool, it was boarded underfoot, for warmth. The last Porter was *Edward Pattinson*. From the said stool Westward, on the South-side, there was a fair long Bench, of stone, almost to the *Frater-house-door*, whereon certain Children sate a-row, from one end to the other, upon *Maunder-day*, being made for that purpose. The whole Convent of Monks had every one

a Boy assigned him, whose feet they were to wash, and wipe with a Towel; which done, they kissed the said Childrens feet, every one the feet that he had washed, and gave every Child thirty pence in money, and seven Red Herrings, and three loaves of bread, and every one a certain wafer-cake, the Monks serving every Child with drink themselves. The Godly Ceremony thus ended, after certain prayers said by the Prior, and the whole Convent, they did all depart in great holiness. And at the end of the said Bench, betwixt it and the *Frater-house*-door, there was a fair Ambrie joyn'd in the Wall, and another on the other side of the said door; and all the fore-parts of the Ambries were thorow-carv'd-work, to give Air to the Towels, which were there kept for the Monks to dry their hands with before Meals. The Stool and Bench *Tobias Matthew*, Dean of *Durham*, caused to be taken down, and made as plain as the rest of the floor of the Cloister.

The Frater-House.

In the South-Alley of the Cloisters is a fair large Hall, called the *Frater-House*, finely Wainscoted on the North and South-sides, as also on the West; and on either part of the *Frater-House*, there is a fair long Bench, of Stone-Mason-work, from the Cellar-door to the Pantry, or Covey-door. Above the Bench is Wainscot-work, two yards and a half in height, finely carved, and set with embroider'd work; and above the Wainscot there was a fair large Picture of our Saviour Christ, the B. Virgin Mary, and St. John, in fine gilt work, and excellent colours; which Pictures, though wash'd over with Lime, yet do appear through it. This Wainscot-work hath engraven on the top of it, *Thomas Castell, Prior, Anno Dom. 1518. Mensis Julii.* So that Prior Castell Wainscoted the *Frater-House* round about. And within the said *Frater-House*-door, on the left hand as one goes in, there is a strong Ambrie in the Stone-wall, where a great Mazer, called the *Grace-cup*, did stand, which did Service to the Monks every day, after

Grace

Grace was said, to drink in round the Table. Which Cup was largely, and finely edg'd about with silver, and double-gilt with gold; and many more large, and great *Mazers*, after the same sort; amongst which was a goodly great *Mazer*, called *Judas-Cup*, edg'd about with silver, and double-gilt, with a foot underneath it to stand on, of silver, and double-gilt; which was never us'd but on *Maundy-Thursdai* at night, in the *Frater-House*, where the Prior, and the whole Convent did meet, and keep their *Maundy*. There lay also in the same Ambrie the goodly Cup, called *St. Bede's Bowl*, the out-side whereof was of black *Mazer*, and the inside of silver, double-gilt, the edge finely wrought round about with silver, and double-gilt; and in the midst of it was the Picture of the holy man, *St. Bede*, sitting as if he had been Writing. The foot of the said Bowl was of silver, and double-gilt, with four joynts of silver coming down, all double-gilt, from the edge to the foot, to be taken asunder. In that Ambrie lay all the chief Plate that served the whole Convent in the said *Frater-House*, on Festival dayes, and a fine work of carved Wainscot before it, and a strong lock, yet

so as none could perceive that there was any Ambrie at all; for the key hole was under the carved work of the Wainscot. There is also another fair large Ambrie with the said *Frater-House*-door, on the right hand, as you go to the Cellar, of Wainscot, having divers Ambries within it, finely wrought, and varnished over with red varnish, wherein lay Table-cloaths, Salts, and Mazer, a Basin and Ewer, of Latten, with other things pertaining to the *Frater-House*, and to the Loft, where all the Monks did dine, and sup. And every Monk had his *Mazer* severally by himself, to drink in, and had all other things that served for the whole Convent, and the *Frater-House*, in their daily Service, at their Diet, and at their Table. And all the said *Mazers* were largely, and finely edged with silver, double-gilt, and a fair Basin and Ewer, of Latten; the Ewer pourtray'd like a man on Horse-back, as if he had been Riding a Hunting; which served the Sub-Prior to wash at the foresaid Table, where he sat as chief.

And within the said *Frater-House* the Prior, and the whole Convent of Monks, held their great Feast of St. *Cuthbert*, in Lent, having

having their Meat served out of the Dresser-Window of the great Kitchen, into the *Frater-House*, and their Drink out of the great Cellar. And in the East-end, being the highest end of the *Frater-House*, and adjoyning to the Dean's House, the high Root of Lead was taken by Dean *Whittingham*, and inclosed to his House, and use, and he made it a flat Roof of Lead, whereby he gained at least twenty pounds.

Also, in the East-end of the *Frater-House* stood a fair Table, with a Shrine of Wainscot upon it, being kept all the rest of the year, for the Master of the Novices, of the Elects, and the Novices to Dine and Sup at, having their Meat served in to them, at a Dresser-Window from the great Kitchen, and their Drink out of the great Cellar. At which time the Master observed these wholesome, and godly orders, for the continual instructing of their Youth in Virtue, and Learning. That is, One of the Novices, at the Election and appointment of the Master, did reade some part of the Old, and New Testament, in *Latine*, at Dinner time, having a convenient place at the South-end of the high Table, within a fair glass-window,

compass'd with Iron, and certain steps of stone, with Iron Rails on the one side to go up to it, to an Iron Desk there, on which lay the Holy Bible. Which reading being ended, the Master did rowl a gilt Bell hanging over his head, thereby giving warning to one of the Novices to come to the high Table and say Grace; which done, they departed to their Books. Within the *Cloister-garth*, over the *Frater-House-door*, was a fair *Laver*, or *Conduit*, for the Monks to wash their hands and faces, being round, cover'd with Lead, and all of Marble, saving the outermost walls, within which they might walk round about the *Laver*. It had many Spouts, of Brass, with twenty four Brass Cocks round about it, having in it seven fair Windows, of stonework, and over it a Dove-coat cover'd with Lead, finely wrought; as appears to this day.

Adjoyning to the East-side of the *Conduit-door* hung a Bell to call the Monks, at eleven of the Clock, to come and wash, before dinner, having their Closets, or Ambries, on either side of the *Frater-House-door*, on the out-side within the *Cloister*, kept alwayes with clean Towels to dry their hands.

The North-Alley of the Cloisters.

In the North-side of the Cloisters, from the corner over against the Church-door, to the corner over against the Dorter-door, was, from the height of the sole within, a little of the ground unto the *Cloister-garth*, all finely glazed, and in every Window three Pews, or Carrels, where every one of the Old Monks had his Carrel several by himself; to which, having dined, they did resort, and there study their Books, every one in his Carrel, all the Afternoon, till Even-song-time. And this was their exercise every day. Their Pews, or Carrels, were finely Wainscoted, and very close; the fore-side having carved work, of Wainscot, to let in light to their Carrels, and in every Carrel was a Desk to lay their Books on. And the Carrels were no greater than from one Stanchel to another of the Window. Opposite to the Carrel, against the Church-wall, stood certain great Ambries, of Wainscot, full of Books, as well the Ancient written Doctors of the Church, as other prophane Authors, with divers other holy mens works. So that every

one studied what Doctor he pleas'd, having the Library at all times open to go and study in, besides their Carrels.

The West-Alley of the Cloisters.

In the West-side of the Cloister, South of the Dorter-door, a little distant from the said door, there is a strong House, called the Treasury, where all the Treasure of the House, while it was a Religious House, did lye, having a strong door, and two strong Locks. Within the said Treasury was a strong Iron grate, set fast in the ground-work, in the Roof, and in either Wall, the breadth of the House, so fast as not to be broken; and in the midst of the Grate a door of Iron, according to the Workmanship of the Grate, with a strong lock upon it, and two great shuts of Iron for the said door. And within the said Grate was a four-square Table, cover'd with green cloath, for the telling of their Mony. Within this Treasury were likewise the Evidences of the House, and the Chapter-Seal, as also the Evidences of several Gentlemens Lands in the Countrey, who thought them safer there than in their own Custody.

Over

Over against the said Treasury-door was a fair Stall, of Wainscot, where the Novices were taught. And the Master of the Novices had a pretty Seat, of Wainscot, adjoining to the South-side of the Treasury-Door, over against the stall, where the Novices sat. And there he taught the said Novices, both Forenoon, and Afternoon. No Strangers, or other Persons were suffered to molest, or trouble the said Novices, or Monks, in their Carrels, while they were at their Books within the Cloister. For, to that purpose, there was a Porter appointed to keep the Cloister-door.

The Dorter, Dortoir, or Dormitory.

On the West-side of the Cloister there was a large House, called the *Dorter*, where the Monks and Novices lay, every Monk having a little Chamber, of Wainscot, very close, to himself, and their Windows towards the Cloister, every Chamber a window, by reason the partition betwixt every Chamber was close Wainscoted; and in every of their Chambers was a Desk for their Books. On the West-side of the *Dorter*,
were

were the like Chambers, with Desks, and Windows towards the *infirmary*, and the Water. The Novices had their Chambers in the south-end of the said *Dorter*, adjoining to the foresaid Chambers, having eight Chambers on either side, every Novice his Chamber to himself; not so close, nor so warm as the other Chambers, nor having any light but what came in at the fore-side of their Chambers, being all close else, both above, and on either side. At either end of the said *Dorter* was a fair square stone, wherein were a dozen Cressets wrought in the stone, being alwayes fill'd, and supply'd by the Cooks, as they needed, to give light to the Monks, and Novices, when they arose to their Mattins at Mid-night, and for their other necessary uses.

There was also a large, and decent place, adjoining to the West-side of the said *Dorter*, towards the water, for the Monks, and Novices to resort to, called the Privies, two great Pillars of stone bearing up the whole floor thereof. Every Seat, and Partition was of Wainscot, close on either side, so that they could not see one another when they were in that place. There were as many
Seats

Seats on either side as there were little Windows in the Wall to give light to the said Seats; which afterwards were walled up, to make the House more close. At the West-end of it there were three fair glass Windows, and on the South-side, over the said Seats another fair glass Window; which great windows gave light to the whole House.

Also in the *Dorter*, every night, there was a privy search made by the Sub-Prior, who call'd at every Monk's Chamber, to see good order kept; and that none should be wanting. The floor of the *Dorter* was pav'd with fine tile-stone. The Sub-Prior's Chamber was the first in the *Dorter*, that he might the better see good order kept.

The Sub-Prior alwayes Din'd and Supp'd with the whole Convent, and sate at the upper-end of the Table; and when Supper was done, which was alwayes at five of the Clock, upon the ringing of a Bell, to give warning to say Grace, they all went to the Chapter-house to meet the Prior, there to remain in Prayer and Devotion, till six of the Clock. At which time, upon the ringing of a Bell again, they went to the *Salvi*, and all the doors of the Cells, the *Frater-House*,
the

the *Dorter*, and the Cloisters were lock'd, even at six of the Clock, and the Keyes delivered to the Sub-Prior, till seven of the Clock the next Morning.

The Loft.

There was also at the West-end of the *Frater-Hous*, hard within the *Frater-House*-door, another door, at which the old Monks, or Convent went in, and so up a Greefe, with an Iron Rail to hold them by, into a Loft, which was at the West-end of the *Frater-House*, above the Cellar, where the said Convent and Monks Dined, and Supp'd together, The Sub-Prior sat at the upper end of the Table, as chief; and at the Greefe-foot there was another door, that went into the great Cellar, or Buttery, where all the Drink stood that did serve the Prior, and the whole Convent of Monks, having their Meat served them in at a Dresser-window, from the great Kitchen, through the *Frater-House*, into the Loft over the Cellar.

The Monks were also accustomed every day, after Dinner, to go through the Cloisters in at the Cloister-door, and so through the Entry in under the Prior's Lodgings, and strait into the *Centry-garth* (where all the Monks were

were Buried) and there they all stood bare-headed a certain long space, praying amongst the Tombs, and Throughs, for all the Souls of their Brethren, who were Buried there. And when they had done their Prayers, they returned to the Cloister, and studied till three of the Clock, then they went to Even-song. This was their daily exercise after Dinner.

The said Monks were the only Writers of all the Acts, and Deeds of the Bishops, and Priors of the Abbey-Church of *Durham*, and of all the Chronicles, and Histories. And they also did set forth all things worthy to be noted; and what Acts, and what Miracles were done in every year, and in what Moneth. They were alwayes virtuously occupied, and never Idle; but either writing of good, and godly works, or studying the Holy Scriptures, to the setting forth of the Honour of God, and the edifying of the people, as well in example of good Life, and Conversation, as by Preaching the Word of God. And these were the employments of Monks, and Religious men in Ancient time.

The Common House.

On the Right hand as you go out of the Cloister into the *Farmary*, or *Infirmery*, was the
the

the *Common-House*, and a Master thereof, the House being to this end, to have a fire kept in it all the Winter, for the Monks to come and warm themselves at, being allow'd no fire but that only, except the Masters, and Officers of the House, who had their several fires. There was belonging to the said *Common House* a Garden, and a Bowling-Alley, on the back-side of the said House, towards the water, for the Novices sometimes to recreate themselves when they had leave, their Master standing by to see their good order. Within this House also did the Master thereof keep his *O Sapientia*, once in the year; viz. between *Martin-Mass* and *Christmass*; a solemn Banquet that the Prior, and Convent did use at that time of the year only; consisting of Figgs, and Raisins, with Ale, and Cakes, and thereof no superfluity, or excess, but a Scholastical, and moderate congratulation among themselves.

Within the *Farmary*, underneath the Master of the *Farmary's* Chamber was a strong Prison, called the *Lying-House*, ordained for such as were great Offenders; as, if any of the Monks had been taken in any Felony, or Adultery, he must have sate there in the Prison

Prison for the space of a whole year, in Chains, without any Company, save that of the Master of the *Farmary*, who let down his meat through a trap-door, by a cord, being a great distance from those who were in the Prison. And if any of the Temporal men pertaining to the said House had offended in any of the premises aforesaid, they were punished by the Temporal Law.

the Guest-Hall.

There was a famous House of Hospitality, called the Guest-Hall, within the Abbey-garth of *Durham*, on the West side towards the Water, the *Terrer* of the House being Master thereof; as being appointed to give entertainment to all sorts, Noble, Gentle, and of what Degree soever, that came thither as Strangers; their entertainment not being inferiour to any place in *England*, both for the goodness of their Diet, the Sweet, and dainty Furniture of their Lodging, and generally, all things necessary for Travellers. And with all this entertainment, they commanded not any one to depart, while he continued of honest, and good behaviour. This Hall is a goodly brave place, like unto the body of a Church, supported on either side
by

by very fair Pillars; and in the midst of the Hall was a large Range for the fire. The Chambers, and Lodgings belonging to it were most sweetly kept, and so richly Furnished, that they were not unpleasant to lye in; especially one Chamber, called the *King's Chamber*, deserving that name, in that a King might well have lain in it. The Victuals that served the Guests came from the great Kitchen of the Prior, the Bread, and Beer from his Pantry, and Cellar. If they were of Honour, they were served as Honourably as the Prior himself; otherwise, according to their several Qualities. The *Terror* had certain men appointed to wait at his Table, and to attend upon all his Guests, and Strangers; and for their better entertainment, he had evermore a Hogshead, or two, of Wines lying in a Cellar appertaining to the said Hall.

The Prior (whose Hospitality was such as that there needed no Guest-Hall for the entertainment of those that came to him) kept a most honourable, and noble House, being attended by Gentlemen, and Yeomen, and the best of the Countrey, so great were the liberalities, and benevolences of his
House-

House-keeping, that constant Relief, and Alms were alwayes open, and free; not on-ly to the poor of the City of *Durham*, but to all the poor people of the Countrey besides.

The Lord Prior had two Porters, one of his Hall-door, called *Robert Smith*; the other of the Usher-door, as you go from the great Chamber to the Church, called *Robert Clark*; which two were the last Porters to the last Prior.

There were certain Children, called the Children of the *Almery*, who only were brought up in Learning, and relieved with the Alms, and Benevolence of the whole House; having their meat and Drink in a Loft on the North-side of the Abbey-Gates, before the Suppression of the said House, or Abbey; which Loft had a long Porch over the Stair-head, slated over; and at either side of the said Porch, or Entry, there was a stairs to go up to it, and a Stable underneath the said Almery, or Loft, having a door, and an Entry into it under the Stair-head; which at the Suppression of the House became Mr. *Stephen Morley's* Lodging. Not long after the Suppression he alter'd it, and took down the Porch, and the two Greeces,

that went to the said Almery, or Loft, and made his Kitchin where the Stable was, and his Buttery where the said Almery, or Loft was above. And the said Children went daily to School to the Farmary-School without the Abbey-Gates; which School was Founded by the Priors of the said Abbey, and at the charges of the said House. The last School-Master was called *Sr. Robert Hartburne*, who continued Master to the Suppression of the House, or Abbey. And the said Master was bound to say Mass twice in the Week at *Magdalen's Chappel*, nigh *Keap-year*, and once in the week at a Chappel at *Rimblefworth*. And the meat and drink of the foresaid Children was what the Master of the Novices, and the Monks had left, and reserved; and it was carried in at a door adjoining to the great Kitchin-window, into a little Vault at the West-end of the *Frater-House*, like unto a Pantry, called the *Covey*, and had a window within it, where one, or two of the Children did receive their meat and drink of the said Clerk out of the said *Covey*, or Pantry-window so called, and carried it to the Almery, or Loft; which Clerk did wait upon them every meal, to see they kept good order. There

There were four Aged Women, who liv'd in the *Farmary*, without the South-gate of the Abbey of *Durham*, every one having her several Chamber to lye in, being found and fed only with the Relief that came from the Prior's own Table.

There was also in the *Farmary* a Chappel, where the School-Master of the *Farmary* (having his Chamber, and Scool above it) or some other Priest, for him, was appointed to say Mass to the four Aged Women, every Holy-day, and Friday.

The Names of some of the Monks, and Officers within the Abbey-Church of Durham.

Dom. *Stephen Morley*, the *Sub-Prior*, and Master of the *Frater-House*. The *Sub-Prior's* Chamber was over the *Dorter-door*, that he might hear if any stirr'd, or went forth. And his Office was to go every night, as a privy-watch, before mid-night, and after mid-night, to every Monks Chamber-door, and to call upon him by his name, to see whether any were wanting, or stollen forth, to go about any kind of Vice, or naughtiness. The *Sub-Prior* also sate alwayes amongst the Monks at meat, to see that every man did

use himself according to the Order he had taken him to. He alwayes said Grace at Dinner, and Supper. And after five of the Clock at night, he was to see all the Doors lock'd; as the Cellar-door, the *Frater-House*-door, the Fauden-gates, and the Cloister-doors, he kept the keyes of all the foresaid doors all night, till six in the morning, and then return'd them to the Porters, others, who had them all the day.

D. *William Watson*, alias *William Wylome*, Master, and Keeper of the Feretory, and Vice-Prior. The Master of the Feretory's Chamber was in the Dorter, and he was Keeper of the Holy Shrine of *St. Cuthbert*. His Office was, when any man of Honour, or Worship, was disposed to make their Prayers to God, or *St. Cuthbert*, or to Offer any thing to his Sacred Shrine, to have it drawn up, that they might see it. Then the Clerk of the Feretory (called *George Bates*) gave notice to his Matter, the Vice-Prior, the Keeper of the Feretory, and then the said Master brought the Keys of the Shrine with him, giving them to the Clerk, to open the Shrine. His Office was to stand by and see it drawn, commanding the said Clerk to draw

draw it. It was alwayes drawn up in Matins time, when the *Magnificat* was sung, and when they made Prayers, and did offer any thing to it. If it were Gold, Silver, or Jewels, it was straitway hung on the Shrine; and if it were any other thing, as an Unicorn's horn, Elephant's tooth, or such like, it was hung within the Feretory, at the end of the Shrine. And when they had ended their Prayers the Clerk let down the cover thereof, and lock'd it at every corner, returning the Keyes to the Vice-Prior. The said *George Bates* was Register of the House, and did all that pertained to the Register's Office. Many goodly Reliques belonged to the said Shrine.

There belong'd also a Banner to the said Shrine (in the keeping of the said Vice-Prior) called *St. Cuthbert's Banner*, five yards in length. All the pipes were of silver, to be sliven on a long silver cross-spear, on the over-most pipe. On the top of it was a little fine staff, and a goodly Banner-cloath pertaining to it, and the midst of the Banner-cloath was all of white Velvet, half a yard square every way, and a fair Cross of red Velvet over it; and within the said white

Velvet was the Holy Relique, the *Corporax-cloath*, that the Holy man, *St. Cuthbert*, did cover the Chalice withall when he said Mass; and the residue of the Banner-cloath was of red Velvet, embroider'd with gold and green silk. The said Banner was, at the winning of *Branfield*, or *Brankinfield* Battel, in King *Henry* the Eighth's time, and did bring home the King of *Scot's* Banner with it, and divers other of their Noblemen's Auncients of *Scotland* that were lost that day; which Banner, and Auncients, were set up at *St. Cuthbert's* Feretory, where they all stood, and hung till the Suppression of the House. And at the Suppression of the House, the aforesaid Banner of *St. Cuthbert*, and all the Auncients of the Noblemen of *Scotland* were shortly after clearly defaced, to the intent there should be no memory of the said Battel, and of their Auncients being spoiled, which were won at the said Battel at *Branfield*, that there should be no remembrance of them in the Monastical Church of *Durham*. And the said Saint *Cuthbert's* Banner was at many other places. Besides, it was thought to be one of the goodliest Reliques of any in *England*; and it was born only upon principal dayes,

dayes, when there was a general Proceſſion; as on *Eaſter-day*, *Aſcention-day*, *Whiſunday*, *Corpus-Chriſti-day*, and *St. Cuthbert's day*, and ſome other Feſtival dayes. It was ſet up at the Eaſt-end of the Shrine, becauſe it was ſo weighty. Alſo, whenſoever it was born, it was the Clerk's Office to wait upon it with his Surplice on, with a fair red painted ſtaff, having a fork, or cleft at the upper end of the ſtaff, which cleft was lined with ſilk, and down under the ſilk (to prevent the hurting, or bruizing of the pipes of the Banner, which were of ſilver) to take it down, and raiſe it up again, by reaſon of the weightineſs thereof.

There was alſo a ſtrong girdle of white Leather worn by him who carried *St. Cuthbert's* Banner, when it was carried abroad, and it was made faſt to the ſaid Girdle by two pieces of white leather, and at either end of the two pieces of white leather a Socket of Horn was made faſt to them, that the end of the Banner-ſtaff might be put into it. For to eaſe him who carried the ſaid Banner of *St. Cuthbert* (becauſe it was ſo heavy) there were four men alwayes appointed to wait upon it, beſides the Clerk, and the perſon who bore it.

The Vice-Prior had the keyes, and keeping of St. *Bede's* Shrine, which stood in the *Galilee*. And whensoever there was any general Proceſſion, he commanded his Clerk (giving him the keyes of St. *Bede's* Shrine) to draw up the cover of it, and to take it down, and carry it into the Revelſtry. Thence it was carried by four Monks in time of Proceſſion, every principal day; and when the Proceſſion was done, it was brought back into the *Galilee*, and the cover let down, the keyes being return'd by the Clerk to the Maſter of the Feretory.

D. *Richard Croſſeby*, Maſter of the Novices. There were alwayes ſix Novices, who went daily to School within the Houſe, for the ſpace of ſeven years together; and one of the eldeſt Monks, that was learned, was appointed to be their Tutor. The ſaid Novices had no wages, but meat, and drink, and cloathing for that ſpace. The Maſter, or Tutor's Office was to ſee that they lacked nothing; as Cowls, Frocks, Stamyne, Bedding, Boots, Socks; and when they did want any of theſe Neceſſaries, the Maſter had charge to call upon one of the Chamberlains, for ſuch things, for they never received wages,

wages, nor handled any money in that space, but went daily to their Books within the Cloister. And if the Master found any of them apt to learn, and that he apply'd himself to his Book, and had a pregnant wit, he gave notice thereof to the Prior. And some time after he was sent to *Oxford* to School, and there he did learn, and study Divinity; and the residue of the Novices were kept at their Books, till they could understand their Service, and the Scriptures. Then at the seven years end they did sing their first Mass. The House was no longer charged with finding them Apparel, for then they entred into wages, to find themselves Apparel, which wages was twenty shillings in the year. He had no more to find himself Apparel withal. The eldest Monk in the House had no more, except he had an Office. His Chamber was in the *Dorter*.

D. *John Porter*, alias *John Smith*, called *Master Segerston*, alias *Sexton*. The *Sexton's* Exchequer was within the Church in the North-Alley, over against Bishop *Skirlaw's* Altar, on the left hand as you go up to the Abbey to St. *Cuthbert's* Fereter.

His Office was to see that nothing were wanting

wanting within the Church ; as to provide Bread and Wine for the Church, and Wax, and Lights in Winter. He had alwayes one Tun of Wine lying in the Exchequer aforesaid, for the use of the said Church. He had also *Segeston-baugh* in his keeping, it was his charge; and *St. Mary's* Cup-board was in his Office. He was also to see all the glasse Windows repaired, and the Plummer's work of the Church, as also the mending of the Bell, and Bell-ropes, and leathering, and all other works that were necessary to be employ'd, both within the Church, and without, and to see it kept clean. All these things were to be call'd for at the Sexton's hands. His Office was also, every day to lock up all the keyes of every Altar in the Church (every Altar having its peculiar Ambrie, and some two) and to lay them forth every morning betwixt seven and eight of the clock, upon the height of the Ambrie (being of Wain-scot) wherein they were lock'd, standing within the North-Quire-door, that every Monk might take the key, and go to what Altar he was dispos'd to say Mass at. They also went to the Chapter-house every day (where all the Bishops in the old time were Buried)

Buried) betwixt eight and nine of the Clock, and there pray'd for all their Benefactors, and Founders, who had bestowed any thing on that Church. And at nine of the Clock there rung a Bell to Mass, called the Chapter-Mass, which was alwayes sung at the high Altar; and he that sung the Mass had alwayes in his *Memento* all those that had given any thing to the Church. One half of the Monks said Mass in the Chapter-Mass time, and the other half that sung the Chapter-Mass said Mass in the high-Mass time. There were at every Altar two Chalices, and two silver Crewets appertaining to it, with Albes, and Vestments for the principal Feasts, as also for all other dayes besides. Every Altar had its double Furniture, for adorning all parts of the Altar, serving both for holy dayes, and principal Feasts. Their Founders, and Benefactors were pray'd for every day, and had in remembrance in the time of Mass. The Sexton's Chamber was in the *Dorter*, and he had his meat served from the great Kitchin to his Exchequer.

Other Officers of the House of Durham.

D. Robert Bennet, Bowcer of the House.

His

His Exchequer is a little stone-House adjoyning to the Coal-garth, pertaining to the Great Kitchen, a little distant from the Dean's Hall-stairs. His Office was to receive the Rents of the House, and all other Officers made their accompts to him, and he discharged all the Servants wages, and paid all the expences, and sums of money that were laid forth about any work appertaining to the said Abbey. His Chamber was in the *Farmery*, and his meat was served from the great Kitchen to his Exchequer.

D. *Roger Wreight*, Cellarer of the House. His Exchequer was afterwards Dr. *Tod's* Chamber, adjoyning to the West-end of the great Kitchen, having a long Greefe going up to it, over the *Solden-gates*. His Office was to see what expences were made in the Kitchen; what Beefs and Muttons were spent in a week, and all the Spices, and other necessaries consum'd in the Kitchen, as well for the Prior's Table, as for the whole Convent, and for all Strangers that came to it. 'Twas his Office also to see all things orderly served, and in due time. He lodg'd in the *Djter*.

D. *Roger Watson*, Terror of the House.
His

His Exchequer was as you go into the Guest-Hall, on the left hand in the Entry, as you go in, or come into the great Hall. His Office was to see all the Guests Chambers cleanly kept, and all the Table-cloaths, Napkins, and all the Napery within the Chambers, as Sheets, and Pillows, to be sweet, and clean. And he alwayes provided two Hogsheads of Wine to be ready against Strangers came, and provided Provender for their riorles, that nothing should be wanting for any Stranger, what degree soever he was of. And there were four Yeomen allow'd to wait upon the said Strangers. His Chamber was in the *Farmary*.

D. *William Foster*, Keeper of the Garners. The Master of the Garners Exchequer was over Mr. *Pilkingtons* Hall-doors. All his House, and Mr. *Bunny's*, were Garners, where all their Wheat, and other Corn did lye. His Office was to receive all the Wheat that came, and all the Malt, and to make accompt what Malt was spent in the week, and what Malt-corn was delivered to the Kiln. The Kiln was where Mr. *Bennet's* Lodging was, hard beyond the Conduit; which Lodging he built at his own charge.
The

The Master of the Garner's Chamber was in the *Dorter*.

D. *Thomas Spark*, Chamberlain. His Exchequer was where Mr. *Swift* hath his Lodgings, nigh to the Abbey-gates. His Office was to provide Stamine, otherwise called *Lindsey-woolsey*, for Sheets, and for Shirts, for the Novices, and the Monks, for they did not wear Linnen. And he had a Taylor working daily, making Socks of white woollen-cloath, both whole Socks, and half Socks, and making Shirts, and Sheets, of *Lindsey-woolsey*, in a Shop underneath the said Exchequer; which Taylor was one of the Servants of the House. His Chamber was in the *Dorter*.

D. *Henry Brown*, Master of the Common-House. His Exchequer was in the Common-House. His Office was to provide all such spices against Lent as might be comfortable for the said Monks, by reason of their great austerity of fasting, and praying, and to get a fire continually made in the Common-House-Hall, for the Monks to warm them, when they were disposed, and to have alwayes a Hogshead of Wine for the Monks, and for the keeping of his entertainment,

ment, called *© Sapientia*, and to provide Figgs, and Wall-nurs against Lent. His Chamber was in the *Dorter*.

D. William Watson, the Prior's Chaplain. His Exchequer was over the stairs as you go up to the Dean's Hall. His Office was, to receive at the Bowcer's hands what sums of money the Bowcer was to pay to the Lord Prior's use, for the maintenance of himself, and the expences of his whole Household, and all his other necessities. It was also the said Chaplain's Office to provide the Lord Prior's Apparel, and to see all things in good order in the Hall, and his Furniture for his Table to be sweet, and clean, and that every man diligently apply'd himself to his Office as he ought to do; and to see that no strife, or debate, were within the House. He had the charge of all the Lord Prior's Plate, and Treasure, as well for the delivery of it out, as the receiving of it again. He was also to discharge, and pay all Gentlemen, Yeomen, and all others the Servants, and Officers of the Lord Prior's House their wages, and to pay all other Reckonings of the House whatsoever. His Chamber was adjoyning to the Prior's Chamber.

All

All these Monks before rehearsed were in these Offices when the House was suppress'd, and the Monks, and Novices were alwayes named after this sort (as these Monks are named) before the suppression of the House. And the Prior of the house was alwayes called the Lord Prior, even to the suppression of the house.

The Rite, or Ancient Custome of Processions in the Abbey-Church of Durham, upon certain Festival dayes: And first, the Procession of the Prior, and Monks, on St. Mark's day.

Upon St. Mark's day, after Easter, which was commonly fasted through all the Countrey, and no flesh eaten upon it, the Prior, with the Monks, had a solemn Procession, and went to the Bow, or *Bough-Church*, with their Procession, and did very solemn Service there; and one of the Monks did make a Sermon to all the people of the Parish, and of the Town, that came thither.

The Procession on the three Cross-dayes, by the Prior, and Monks.

On Monday, in the Cross-week, they had another solemn Procession, and went to St. Oswald's Church, in *Elvet*, and there did solemn service, and had a Sermon Preached by

by one of the Monks. The next day, being *Tuesday*, they had another solemn Procession to *St. Margaret's Church*, in *Cross-gate*, with solemn Service, & with a Sermon. And the next day they had the like Procession to *St. Nicholas Church* in the Market-place, with Service, and Sermon, before a great Audiencē of People.

The Procession on Holy-Thursday, Whit Sunday, and Trinity Sunday.

The next day being *Holy-Thursday*, they had a general Procession, with two Crosses born before them; one, both Cross, and Staff, was all of gold, the other of silver, parcel-gilt, both Cross, and Staff, with that Holy Relique, *St. Cuthbert's Banner*, which was born foremost in the Procession, with all the rich Copes that were in the Church, every Monk one; and the Prior had a marvellous rich one of cloath of gold, which he was not able to go upright with, for the weightiness thereof, but one held it up on every side. He had his Crutch, (or Crosier-staff) in his hand, being of silver, double-gilt, with a rich Mitre on his head. Also *St. Bede's Shrine*, that holy Relique, was carried in the said Procession by four Monks on their shoulders. Other Monks carried about with them in the said

Procession divers other holy Reliques; as the Picture of *St. Oswald*, of silver, gilt, and *St. Margaret's Cross*, of silver, double-gilt. The Procession came out of the North-door of the Abbey-Church, & went through the Church-yard, & down *Ly-gate*, by the *Bow-Church-end*, and up the *Souch-Bailly*, and in at the Abbey-gates, where stood a great number of people, men, and women, and Children, with great Reverence, and Devotion; a good sight to behold: and so it went through the *Abbey-garth*, with a number of men following it, but no Women were suffer'd to go further then the Abbey-gates; and so through the Cloister into the Church.

And upon *Whitsunday* there was the like general Procession, with the same solemnities as had been observed on *Holy-Thursday*, with *St. Bede's Shrine*, *St. Cuthbert's Banner*, and all the holy Reliques; as the Image of *St. Oswald*, and the Image of *St. Aidan*, and the holy Relique of *St. Margaret's Cross*, with divers others.

On *Trinity Sunday* also, there was another general Procession, as aforesaid, with all the foresaid Reliques, taking the same circuit as the fore-mentioned.

St. Cuthbert's Shrine defaced.

The sacred Shrine of holy *St. Cuthbert*; before mentioned, was defaced at the Visitation which *Dr. Lee*, *Dr. Henley*, and *Mr. Blithman* held at *Durham*, for the subverting of such Monuments, in the time of *Henry the 8. b.* at his suppression of the Abbeyes. They there found many worthy, and goodly Jewels, but especially one precious stone, which, by the estimate of those three Visitors, and their skilful Lapidaries, was of value sufficient to Ransom a Prince. After the spoil of his ornaments, & Jewels, coming near unto his Body, thinking to have found nothing but dust, and bones, & finding the Chest that he lay in very strongly bound with Iron, the Goldsmith taking a great fore-hammer of a Smith, broke the said Chest; and when they had opened it, they found him lying whole, uncorrupt, with his face bare, and his beard, as it were of a fortnight's growth, and all his Vestments about him, as he was accustomed to say Mass, & his Merwand of gold lying by him. When the Goldsmith perceived he had broken one of his leggs, as he broke open the Chest, he was troubled at it, and cried, *Alas!* I have broken one of his leggs. *Dr. Henly*, hearing him say so, called upon him, and bid him cast down

his Bones. Whereto the other answer'd, that he could not get them asunder ; for the sinews and the skin held them so that they would not come asunder. Then Dr. *Lee* step'd up to see whether it were so, and turning about, spake in *Latine* to Dr. *Henley*, that he was entires; yet Dr. *Henley* would not give credit to his words; but still cry'd to have his bones cast down. Then Dr. *Lee* made answer, if you will not believe me, come up your self, and see him. Whereupon Dr. *Henley* step'd up to him, and did handle him, and found that he lay whole. Then he commanded them to take him down; and so it happened, contrary to their expectation, that not only his Body was whole, and uncorrupted, but also that the Vestments, wherein his Body lay, and wherein he was accustomed to say Mass, were fresh, safe, and not consumed. Whereupon the Visitors commanded him to be carried into the Revelstry, where he was close and safely kept in the inner part of the Revelstry, till they knew the King's further pleasure, what to do with him; and upon notice of the King's further pleasure, the Prior, and the Monks buried him in the ground under the same place where his Shrine was exalted.

The Shrine of St. Bede defaced.

In like manner the Shrine of holy *St. Bede*, before mentioned, was also defaced by the said Visitors, and at the same suppression, his bones being interr'd under the same place where his Shrine was before erected. There are two stones that were of *St. Bede's Shrine* in the *Galilee*, of blew Marble, which after the defacing thereof, were brought into the Body of the Church, and lye now over against the East-most Tomb of the *Nevels*, joyned both together. The upper-most stone of the said Shrine hath three holes in every corner, for Irons to be fasten'd in, to guide the covering when it was drawn up, or let down, whereupon did stand *St. Bede's Shrine*. The other is a plain Marble-stone, which was lowest, & lay above a little Marble Tomb, whereon the lower end of the five small Pillars did stand; which Pillars did also support the upper-most stone. These stones now lye both together, (as is aforesaid) end-ways, before the place where *Jesus-Altar* stood.

Who desires a more particular account of this famous, and Ancient Church, and the ceremonies used therein, may consult the History of the Church at large, where he will meet with fuller satisfaction.

Many

Many were the goodly rich Jewels, and Reliques, appertaining to the said Church; in-
 somuch that it was accounted the richest
 Church in all this Land; so great were the
 Jewels, and Ornaments, which were bettow'd
 on that holy man, St. *Cuthbert*. King *Richard*
 gave his Parliament-Robe, of blew Velvet,
 wrought with great Lyons, of pure gold, a
 marvellous rich Cope. There was another
 Cope, of Cloath of gold, given to the Church
 in honour of that holy man, St. *Cuthbert*, by
 another Prince. So great were the godly minds
 of Kings, Queens, and other great Estates, up-
 on account of the devotion, and love they had
 to God, & holy St. *Cuthbert*, in that Church.

*The Procession upon Corpus Christi day, within
 the Church and City of Durham, before the
 Suppression of the Abbey-Church.*

There was a goodly Procession upon the
 Place, or Palace-Green, on the Thursday af-
 ter *Trinity-Sunday*, in the honour of *Corpus-
 Christi-day*, which was a principal feast at that
 time. The Bayliff of the Town did stand in the
 To'booth, and did call all the Occupations,
 that were Inhabitants within the Town, every
 occupation in its degree, to bring forth their
 Banners, with all their Lights appertaining to
 their several Banners, and to repair to the
 Abbey-

Abbey-Church-door. Every Banner did stand a-row in its degree, from the Abbey-Church-door to *windisboll-gate* ; on the West-side of the way did all the Banners stand, and on the East-side of the way all the Torches stood pertaining to the said Banners. There was also a goodly Shrine in St. *Nicholas* Church appointed to be carried the said day in Procession, called *Corpus-Christi*-Shrine, all finely gilt, and a goodly thing to behold ; and on the height of the said Shrine there was a four-square box, of Chrystal, wherein was inclosed the holy Sacrament of the Altar. And it was carried the said day by four Priests up to the Palace-Green, the whole Procession of all the Churches in the said Town going before it. And when it was come a little space within *windisboll-gate*, it did stand still. Then was St. *Cuthbert's* Banner brought forth, with two goodly fair Crosses to meet it ; and the Prior, and Convent, with the whole company of the Quire, all in their best Copes, did meet the said Shrine, falling down on their knees, and praying. The Prior did fetch it, & then carrying it forward to the Abbey-Church, the Prior, and Convent, with all the Quire following it, it was set in the Quire, & solemn Service done before it, and *Te-Deum*
solemnly

solemnly sung, & play'd on the Organs, every man praising God. And all the Banners of the Occupations did follow the said Shrine into the Church, going round about *St. Cuthbert's* Feretory, their Torches being lighted, and burning all the service time. Then was it carried thence, with the said Procession of the Town, back to the place whence it came, all the Banners of the Occupations following it. And they set it again in the Church; after which, all having made their prayers to God, and being departed, the said Shrine was carried into the Revestry, where it remained till that time twelve-moneth.

Afterwards, in the first year of King *Edward* the sixth, there were certain Commissioners appointed to deface all such Ornaments as were left in the Parish-Churches at *Durham*, undefaced in the former Visitation. The Commissioners were *Dr. Harvey*, & *Dr. Whitby*. *Dr. Harvey* called for the said Shrine, & when it was brought before him, he did tread upon it with his feet, and broke it all to pieces, with divers other Ornaments pertaining to the Church.

